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TO THE

SPIRITUAL EXERCISES

OF

OUR HOLY FATHER IGNATIUS

Authorized Translation

LONDON
THE MANRESA PRESS
ROEHAMPTON, S.W.
1925

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PREFACE TO THE ENGLISH VERSION.

The Latin text used for this version is that of the *Thesaurus Spiritualis*, printed at Roehampton in 1876. Apart from a few obvious misprints, it is quite accurate.

The *Thesaurus* is the little volume presented to every Jesuit on taking his first vows; it is one of the few books he is allowed to keep through life.

The Directory is the official guide of Jesuit Directors, when giving the Exercises of St. Ignatius. Latin being the official language of the Society, it has not so far been deemed necessary to issue this guide-book in the vernacular. But of recent years the practice of making retreats has so spread, both within and without the Church, that the use of the Ignatian Exercises is no longer confined to members of the Order. Hence it has seemed desirable to issue this translation which may be of service to all en-

gaged in the ever increasing work of conducting Retreats. It should also prove useful to many Religious and even to members of the Secular Clergy, who are sometimes compelled, at their private retreats, to forgo the assistance of a Director. The volume should prove a useful Companion Manual to any of the many versions of "The Exercises of St. Ignatius" now in vogue. Hence the separate issue is fully justified.

Our present Pope Pius XI., happily reigning, has recently *motu proprio* specially approved the Ignatian Exercises, thus adding his approval to the many already given by his predecessors. He has also, at the request of the Catholic Episcopate, constituted St. Ignatius Patron of Retreats.

THE TRANSLATOR.

June 6, 1925.

PREFACE OF 1599.

A printed copy of the "Directory of the Spiritual Exercises" was despatched, some years ago, to all the Provinces. It was thought that, before this work received its final touches, use and experience would reveal whether any additions or eliminations, or verbal ameliorations, might be deemed desirable. To this end all were reminded to forward, through Superiors, to our Reverend Father General, at Rome, any suggestions of this nature. Some observations were thus made, and transmitted to Rome. Then, at the Fifth General Congregation, all these matters were carefully and accurately sifted by the Fathers deputed for the revision of the Directory. Next the whole subject was submitted to close examination, by our Reverend Father General, and the Fathers Assistant. In this way at length, the adaptation of the Directory to its present form, has been judged possible. We hope this

work will not only meet with approval, but that it may prove most useful to those who are to give the Spiritual Exercises. It now remains for Ours to avail themselves of this opportunity (as has been more fully stated in an encyclical letter to Provincials) to devote themselves, with more intense zeal, to the practice of the Exercises, and to spare no pains to give them to others with greater profit.

Given at Rome, October 1st, 1599, by order of our Reverend Father General,

JACOBO DOMINICI,
Secretary.

INTRODUCTION.

Dignity and Utility of the Exercises and Necessity of a Directory.

1. Among other means which God of His goodness and clemency has deigned to bestow on our Society for the furtherance both of our own and our neighbours' salvation and perfection, not the lowest place is held by the Spiritual Exercises.

2. These are the spiritual instructions, which, as was stated in the general introduction to this work, were composed by our Blessed Father in Christ, Ignatius, not so much with the aid of books, as with the unction of the Holy Spirit, and from his own experience and practice. These are the lights with which the Lord illumined his soul, in the first fervour of his conversion, and which He never ceased to confirm throughout the whole course of the Saint's advance in virtue and holiness.

3. It was to Ignatius as to its Head and Founder, that our Lord God made known the whole idea of the Society, both in its external form and in everything that pertains to its special type of internal virtues. And thus, since prayer and intimacy with God is of such importance that on it depends, to a large extent, both religious observance and spiritual progress, it was supremely advantageous to have from this same Head of our Institute, this methodical guidance to prayer, for all to follow, always striving to keep it before our minds.

4. Here we have an explanation of the earnestness with which our Blessed Father Ignatius was wont to commend to Ours the use of these Exercises; and that not only in all his discourses, as tradition tells us, but also by his own personal practice. Here too we get the reason of the frequent references to them in the Constitutions, particularly in Part IV. ch. viii. § 5, where the statement occurs that "all ought to exert themselves to

acquire dexterity in handling this kind of spiritual armour, so visibly conducive to God's service." There is also still extant his letter to a priest—Mionas by name—who had been his confessor in Paris. In this letter he reveals unmistakably his own appreciation of these Exercises. For he advises and even urgently entreats his friend to perform the Exercises carefully. And, in case of performance, he promises great spiritual profit, both to himself and for helping countless others. And all this is couched in language dignified and forcible.

5. Like testimony has been given by many others—including men remarkable for learning, virtue and experience, men also conspicuous for skill in the Science of the Spiritual life. After actual performance of the Exercises, the approval expressed by these persons, whether orally or in writing, is such as to imply that the profit to their souls derived from the use of the Exercises surpassed all their expectations.

6. Foremost stands the sanction

of the Apostolic See, which, after a preliminary enquiry conducted by learned men, in the year 1548, bestowed its approval on the Exercises as being, to quote the exact words, "replete with piety and holiness, and most conducive to the edification and spiritual advancement of the Faithful."

7. Lastly there is the fact itself of the immense and well-nigh incredible utility that usually follows on the performance of these Exercises.

In the first place, very many of Ours, in early times especially, received the inspiration of their calling in this way. Indeed it may be said, that to this means particularly the Society owed both its initial growth and its subsequent increase.

Again, thanks to this same means, numerous other persons left the world to enter other Religious Orders. By this means also signal reform was wrought in many others who had already entered religion—and not in individuals only, but in whole monasteries. Further, many persons living in the world, and so steeped in vice that no manner of

appeals or sermons could reclaim them, were nevertheless converted by these Exercises and permanently won back to a better life. In fine, it is beyond denial that the very best results have ensued to all classes of men, of every rank and condition, from the use of these Exercises. And where their use most preponderates, there also is seen much greater moral reform.

8. Nor is it to be wondered that such considerable effects should follow, even in quite a short space of time, and at the cost of no very great labour. For since, in the Apostle's words (I Thess. iv. 3), "This is the will of God your sanctification," and since His infinite goodness is ever ready to lavish gifts on the creature; if no obstacles were interposed, but rather the right disposition fostered, great graces would undoubtedly be received from God, in a short time and without difficulty. This then is what the Exercises do, and do most efficaciously: they prepare the soul for the reception of these gifts.

In the first place, the soul is

withdrawn from all other occupations and from all business; it is led, so to speak, into the desert, that God may speak to the heart, and in order that the soul itself may do what is written in the Psalms (xlv. 11), "take leisure and see that I am God." Next, man's ultimate end, eternal happiness, is at once placed before the mind; the extent of previous transgression is laid bare, and thus sorrow and hatred of sin is engendered. Then the beauty of virtue is unveiled, and men are roused to imitation of Christ, by His example. Lastly, there is unfolded a method of reformation of one's whole life, conformable to God's ordinance and will; whether one's state of life is to be altered, or not altered but only amended.

9. Seeing that the advantages and fruits of these Exercises are so vast, it is obvious how earnestly their use should be recommended to Ours. And this is more clearly seen, when we add—as in all humility we can and ought to know—that this whole work, namely, this special instruction and method of

prayer, and all this special teaching,—at once so useful and so solid—is truly a remarkable gift of God to our Society. Since then it is God's gift, given us to be used, this fact alone should undoubtedly be an incentive for us all, to a more eager use; so that such a treasure be not kept hidden and, as it were, buried to no purpose.

10. Great as is the utility of the Exercises, as just stated, equally great is the necessity of method in imparting them. The reason is partly that all cannot possess the same skill or dexterity; partly too because everything could not be compressed into this one book of the Spiritual Exercises (and hence it contains some matters that in their practical application are somewhat obscure). Lastly, uniformity should be observed among all Ours; and not each one interpret the Exercises according to his idiosyncrasy or whim, whereby many novelties of method would inevitably be introduced.

11. It was for these reasons that the First General Congregation, among other decrees deemed

necessary for affording help to our neighbour and guidance to our Labourers in the Vineyard, also decreed (Const. Tit. 6, Decr. 28) the compilation of a Directory for giving the Spiritual Exercises. The execution of this task was entrusted to Father General.

12. First came labours and research carried out by some Fathers on their own initiative, and by others at the bidding of Superiors. Next, our Father General, Claudius Aquaviva, decided to hand over the fruits of this research, together with the adumbrations of some other Fathers, to certain ancient Fathers of the Society, that they might examine and pass judgment on these works, with a further commission to put down in writing any additions that might possibly suggest themselves. Out of all these opinions and judgments, whatever has seemed more adapted to our purpose, has been selected and incorporated into this Directorium, and arranged in its proper place, to the glory of God our Lord, and the spiritual profit of our Society and of our neighbour.

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CHAPTER I.

How to attract people to the Exercises.

1. In our Constitutions, where the principles of the Exercises are set forth, it is stated that an effort must be made, not only to give a satisfactory account of them to others, but also to rouse in these others a longing, so that they shall want to be helped by these same Exercises. Hence it is manifest, that it should be the aim of all Ours, gently to attract as many as possible to go through the Exercises. Seeing that charity and zeal should spur us on to desire and procure the salvation and perfection of others, the same motive should also prompt us to take up that means which is so suited and efficacious for the fulfilment of both these ends. Create the demand.

2. Prudence is however requisite, to carry out this suggestion opportunely, both as to time and place, without giving offence or annoyance. We should be particu- With discretion and moderation.

larly on our guard, not to give rise to the suspicion, that it is our aim to draw people to the religious state. Such prudent and cautious methods of invitation to the Exercises, will be suggested by each one's own prudence, as also by the unction of the Holy Spirit, which, in this as in other matters, will guide and help His Workers.

Method to be followed.

3. The opinion and advice habitually given by our Blessed Father Ignatius seems to have been, that the best plan was, on occasion of confession, but not unseasonably or abruptly, to seize on some opportunity, whether arising naturally, or deftly evoked. Or else, out of confession, when a person is noticed to be discontented with his condition, either because of some internal scruple, or on account of external trouble, as, for instance, failure in business, or ill-treatment at the hands of friends, or for any like cause. Sometimes a very excellent occasion is afforded by the actual vices or lapses of an individual; especially when, by the light of some divine inspiration, his state has been brought home to him; and while he is penitent and purposes amendment. Under such

circumstances, the suggestion (of a retreat) is often opportune as a remedy for his weakness.

Enumerate the advantages of the Exercises.

4. Whatever may be the opportunity utilised, attention must be directed to the great fruits that usually result from the Exercises: peace and quiet of soul, internal light, knowledge towards the good government of one's whole life, whatever one's state.

Quote example of those who performed the Exercises.

5. It is well to cite the example of those who have made fruitful use of the Exercises, and with much subsequent contentment; likewise of those whose subsequent moral change testifies to the great progress they made. It is also expedient to point out the spiritual consolations and favours experienced; so that the toilsome prospect may not prove a deterrent. However, in putting forward instances of this kind, one should refrain from instancing persons who entered Religion; (or at any rate this result should not be mentioned). In our enumeration, preference should be given to exercitants, who, after their reformation, continued to dwell in the world. The reason is this: that the recipient of our exhortations

may dread a like issue in his own case, and may consequently shun the Exercises.

Universal necessity of the Exercises.

6. Moreover that opinion which holds that the Exercises are suitable only for Religious, or for such as intend to become Religious, should be eradicated from men's minds. Do not all need the grace of God, not Religious only, but also persons in the world, because of the dangers to which they live constantly exposed? Accordingly, people in the world ought also to have recourse to those helps, which prepare them best to draw down this grace.

To whom should the Exercises be given? St. Ignatius' view.

7. It is to be observed however that, when it is a question of the Exercises in their entirety, it was the opinion of our Blessed Father Ignatius, that they should not be given to all indiscriminately, but only to an *élite*, persons held to be capable of greater things. This is clearly seen from an instruction, said to have been written at the Saint's dictation, and which runs as follows:

"In my opinion it is not expedient to encourage any one to go through the Exercises, unless he possess the following qualifications,

or at least the most important of these.

First, he must be a person who, it is hoped, is capable of rendering useful service to God's household, should he happen to be called to His service.

Second, if he does not yet possess the requisite talents in the way of acquired knowledge of the arts and sciences, he must at least be of such an age and of such ability as to make it likely that one day he will acquire those attainments.

Third, he should be free to decide for himself, even in the matter of embracing the state of perfection, should it please God to give him the call.

Fourth, he should have a manifest leaning to things spiritual, combined with a dignified and seemly personal appearance.

Fifth, he must be free from all attachments from which he could not be easily detached, and brought to that equability of mind which is necessary for dealing aright with this business between his soul and God. And truly, the more doubtful one is about one's manner of life; and the more desirous one is of knowing what to do with one-

self; and lastly the more competent a person is to render assistance to the Church; — all the more suited are all such persons, generally speaking, to enter on the Exercises.

Concerning those however, who do not fulfil the foregoing conditions, either because they are married or otherwise ineligible; to these the whole of the Exercises should not be given, especially if more suitable candidates are applying, or when Ours have their hands full with other work. Nevertheless some meditations of the First Week might be given them; and, if possible, in their own homes. And they should be encouraged to withdraw to some more retired part of their house, and not to go out save for mass or vespers, or when they come to hear the points of meditation. Should it seem desirable, some further meditations may be added, as, for example, the Triple Method of Prayer and the like."

These are the words of our Blessed Father Ignatius. The same, though put more briefly, is likewise to be found in the Constitutions (Part VII. 4 F).

CHAPTER II.

The Necessary Dispositions of Exercitants.

Exercitants should get to understand this need of the Exercises.

1. The would-be exercitant must in the first place make an effort to realise the importance of his undertaking. It not only concerns his soul, but it concerns his soul in such a manner that, if only he will do his part, he will lay foundations of spiritual progress, that will be of service for the remainder of his life. (5th of 20 Annot.) Let him infer from this the fund of alacrity, diligence, and courage, he should bring to a task so great. Let him therefore resolve to behave manfully, to remove all obstacles to grace, and to bend all the powers of his soul to co-operation with grace; and let him dispose himself, as best he can, to receive it.

Severance from business cares. Annot. 20.

2. For this reason let him first extricate himself from all domestic occupations, or, at least, let him entrust them temporarily to the charge of others; and, throughout the whole of this time, let him deny himself all intercourse, even by messengers or letters, with

friends and persons of his household. By such intercourse, the mind is usually flooded with a variety of thoughts that afterwards occasion great distractions, and chill whatever fervour was already enkindled. Nay further, he must take pains to banish all other thought on any matter whatever, just as if he had no other business on this earth.

Start with hope.

3. He must have great hope in the goodness and liberality of the Lord. For, if He goes in search even of the erring, and follows those who fly from Him, how much more hearty will be the welcome and embrace given to those who approach Him with a generous heart! Wherefore, let all exercitants have confidence in His infinite clemency. Since He gave the loving impulse, so will He also grant grace and strength to carry on well and fruitfully. For His will is our sanctification.

Nature of the end in view.

4. Among other qualifications, our exercitant must be of such disposition of mind, as to take up the Exercises willingly and even eagerly; his object being not so much to taste spiritual delight, as to understand God's will con-

cerning himself. Let him pluck out his affection for anything earthly, to concentrate it on his Creator. Moreover it is specially incumbent on him, over and above this desire of spiritual progress, to resign himself thoroughly into God's hands, in all matters wherein he is still free. Accordingly, there must be readiness of soul to resolve on carrying out anything whatever he shall come to know that God would have him do.

Generosity a necessary disposition.

5. Hence no one should bring with him any deliberate resolve, which he would be unwilling to surrender. Next, he should not of himself fix the measure, and set bounds to God's gifts, in such wise as to be willing to accept light and help, within certain limits, but not beyond. Not to speak of the impropriety of such dealings with the Creator on the part of a creature, he actually does himself much injury. First, because he deprives himself of those greater gifts which God perhaps was about to bestow; then too because this very want of generosity, this setting up of restrictions, this ingratitude towards God, deserves requital by failure to receive even those gifts

which he was willing to accept. Rather should he dilate his heart, and crave, with all his might, to unite himself with God, and receive of those heavenly treasures, to his utmost capacity, rich and bountiful largess. These are the exercitant's duties towards God.

Exercitant's attitude towards Director.

6. Towards the person who is to give the Exercises the exercitant's attitude must be that of readiness to accept him as teacher and guide in a journey not devoid of doubt and danger. Therefore, though he should himself possess prudence, learning and experience, nevertheless, for this period of time, he must not rely on his own prudence and learning, but he should entrust himself completely to his guide; and even as the Apostle saith, "let him become a fool that he may become wise" (I Cor. iii. 18). And he must fulfil Blessed Peter's injunction: "As new-born babes, without guile, long for the spiritual milk that you may grow thereby unto salvation" (I. Pet. ii. 2). Hence he must see in his instructor God's instrument, sent to guide and lead him along the road that leads to life. Wherefore he should welcome all instructions

given him, with whole-hearted reverence, alacrity and trust.

7. Let there be no concealment, no dissembling; but let him, in all sincerity, open his heart to the Director. And let him report with candour how each meditation went, the consolations, desolations, lights and good desires experienced; whether in meditation, or out of it at other times. Lastly, he must yield perfect obedience to the Director; nor must he take up other meditations, or adopt a different order than what has been fixed by the Director. And he must do the same as regards penances and corporal mortifications. In fine, let the exercitant convince himself, that the greater the care with which he follows this guidance, the greater also will be his fitness to receive a larger measure of God's grace. For such humility and simplicity are most pleasing to God; and with such doth the Lord hold converse. These then are the dispositions necessary for drawing down more abundant fruit. No concealment.

8. Nevertheless should the conductor of the Exercises fear, that, were he to present all this to the Limits to what is to be set before exercitant.

exercitant, it might react as a deterrent ; it would be preferable, either to propound only some of these points from the outset, or not to insist on them overmuch. But should the exercitant be observed, later on, to have experienced the relish of spiritual delight, and to exhibit greater capacity for bearing these labours, then it would be well, gradually to move him to go through the Exercises in the most perfect way.

CHAPTER III.

Admonitions for one entering on the Exercises; Time allotted to Meditation.

Exact observance.

1. There remain other admonitions to be given the exercitant; but as these are contained in the Annotations, or in the written Rules to be found in the Book of Exercises, there is no need to repeat them here. One additional remark must be made: these regulations should be observed with due diligence. The greater the pains taken to observe them, all the sooner too, and in greater plentifulness, will our exercitant discover

that spiritual fruit of which he is in quest.

Books to keep and read.

2. Special reference may also be made to the fact that the exercitant's reading should be confined to writings placed in his hands; nor should he keep books in his room, thereby to preclude all possibility of reading—excepting the Breviary, if he be a priest, and the Office of Our Lady. However, if the Instructor assents, Gerson's[1] book on *The Imitation of Christ* might be read in the First Week; in the Second portions of the Gospels and Lives of the Saints, as is stated in the Annotations which follow the first meditation of the Second Week. But these Saints' Lives should be selected, and be quite suited to the exercitant. For instance, in the case of a married man, he should be given the biography of some saint who led a holy life in the world; and similarly in the case of Religious and the rest. The selection of suitable books should be the sedulous task of the Instructor.

[1] Among many names to which the authorship of the *Imitation* has been ascribed, Gerson's was most popular in the 17th Century. Nowadays the claims of Thomas à Kempis are preferred.

The mysteries to be read.

3. Of the Gospels there should only be read the mystery on which the meditation is to turn at a given hour or on a given day. This notice is taken from the first note after the fifth contemplation of the Second Week.

Books available in time of weariness.

4. But should the exercitant be noticed, at the end of a meditation, to be a prey to weariness, and to be wasting his time, some other book, as has been said, might be supplied him. Thus, in the First Week, he might be given: *Denis the Carthusian in the four last things; The Confessions of St. Augustine,* or books of that kind. This proviso must however be added, that the books chosen be not only good and useful, but that they be also suitable for producing that state of mind and feeling which at that particular moment is the aim of the Exercises; be it contrition, or fear, or love of God. Nay more, the exercitant must be advised and taught to subordinate his reading to meditation, and not to pursue it cursorily out of a craving for novelties, that appeal to the mind or eye; but to ponder and weigh carefully what he reads, all the while entering into the sentiments expressed.

5. What is said of reading, must also apply to writing. Nothing should be written, save what has a bearing on prayer, namely, points specially communicated by the Lord, in or out of meditation. Such notes must be very brief, without such expansion as is customary in a sermon. These entries may be of two kinds : either practical and bearing on conduct, as, for instance, desires and firm resolutions to do some thing; or they may also be theoretical, as, for instance, certain truths and lights about some particular matter. It might be some virtue, humility, for example, contempt of the world, patience, and so forth. Or again, these lights may turn on some subject matter of meditation, *e.g.*, on the Incarnation or Passion of our Lord, and the like; being of a kind that serve as axioms, and open up a way to a sound comprehension of those subjects. Taking notes.

6. But due caution must be exercised not to allow oneself so to be captivated by the sweetness of this reading or writing, as to take away from the time fixed for meditation or for its preparation. Always a little while before the meditation Moderation in reading and writing.

the exercitant must leave aside all else, and wholly concentrate all thought on the points of the particular Exercise then due. Let it be here added, that care must be taken not to tire the mind by excessive reading or writing, nor to exhaust its strength. For the meditation must always be safeguarded, and all else subordinated to it.

Hours devoted to prayer.

7. For persons desirous of going through the Exercises exactly; who have also the requisite strength, five hours are daily assigned to meditation. The first hour falls about midnight. This time, because of the quiet and deep silence, is especially suitable for meditation. The second hour is taken at dawn; the third is concluded a little before dinner. The fourth is fixed for the afternoon; the fifth in the evening. And at the end of each hour of meditation, a quarter of an hour is devoted to examination of the meditation just ended.

Dispensations.

8. Others, weaker in health, or unable to adhere to so rigid a scheme, may be dispensed from the midnight hour, yet with retention of five hours, or less, if the Instruc-

tor thinks fit. At all events, it will seldom be advisable to assign more than five hours. For when these exercises are unduly prolonged, the mind gets blunted to a degree that induces dullness of intellect and weakness of will.

CHAPTER IV.

The Place most appropriate for the Exercises and other Particulars.

Place. 1. It is certain that the place chosen for performing the Exercises ought to be at a distance from the haunts of men, and out of sight of friends, even the most intimate. This suggestion comes from our Blessed Father Ignatius. It occurs in his last annotation, where three advantages are enumerated in connection with it. Accordingly, if our would-be exercitant cannot carry on so conveniently and successfully elsewhere, he may be received into our house. But this must be in some chamber very much apart from the other rooms and offices of the establishment, so that he may see and hear as little as possible of what is going on.

Expenses.

2. As regards expenses, the Superior is to be consulted on the exercitant's arrival. It will fall to the Superior's prudence so to arrange all matters, that neither the house be over-burdened, nor the number of possible retreatants diminished, on pretext of not over-burdening the house. It would seem that expenses should not be refused, if offered; especially by the more wealthy. If not offered, they should not be exacted. Away with all sordid or unseemly motives in matters of this sort!

Attendant's qualifications.

3. In the place thus set apart, there should also be, besides the Instructor, some one to do the waiting, and to bring the necessary food. This attendant must be trustworthy, discreet and not loquacious; of a type whose modesty, together with the example of his humility and devoutness, are likely to afford edification. He will speak only on matters regarding food or the room—on details, in fact, connected with his work. And he will do so in the fewest possible words, always remitting everything to the Instructor. And he will keep the latter fully informed about everything; nor will he

bring anything to the retreatant, without first consulting the Instructor.

Chamber services.

4. He will make the bed and sweep the room at a seasonable time, which will usually be during Mass. All necessary articles he will bring in clean and serviceable condition. He will always show much charity and attention, not forgetting to pray daily for the retreatant.

Attendant may be an acquaintance of retreatant.

5. It has been sometimes found useful to appoint to this office, one who was an acquaintance or friend of the exercitant. It affords some comfort to the latter, and even contributes to his spiritual progress. There are times when some people open their hearts with greater confidence to friends of this kind, than to the Instructor himself, if previously unknown to them. But all such details must be left to the decision of the Father who gives the Exercises. It is for him to settle how far the acquaintance-attendant may go, what he is to say, and the manner of his broaching it. This attendant should be used as an instrument, according to the Instructor's judgment of what contributes to the exercitant's greater profit.

The food. 6. As regards food, the person concerned must be asked what he would have prepared; and what he asks must be brought him.

Visitors. 7. Besides this attendant, no other visitor must usually be allowed. As regards visits from seculars, there can be no possible doubt; unless in case of an urgent emergency. One of Ours might however be sent him, either at his own request, or even without any request of his, if the Instructor should deem it good for his consolation or advancement.

Conversation. 8. But, whoever goes, must beware not to enter on any save useful conversation, and on spiritual topics, without however any insinuation of a wish to push him into this or that state of life, least of all into the Society. For, to pass by the fact that a vocation must be free, and must come from God; persons thus engaged in deliberating, if they notice or suspect a wish of this sort, are wont all the more to hold back. On the contrary, as experience frequently shows, the stimulus is all the greater, where the absence of all such eagerness is observed in Ours.

CHAPTER V.

Qualifications and Duties of the Director.

Qualities of the Master of the Exercises.

1. As regards the person who is to give the Exercises, it is laid down by our Blessed Father Ignatius (Const. Part iv. 8 § 5) that, in the first place, he must be one who has been through them himself, that he may be competent to expound them, and also possess the needful dexterity in exposition. With a view to greater facility in acquiring this requisite, he should, as is suggested in the statement of the passage mentioned, begin by expounding the Exercises to people in whose case a possible mistake might prove less detrimental, as, for instance, to younger folk, or to persons not intending to make an election concerning their state of life. Next, it will avail him to compare his own method with that of some more experienced Director; and let him note carefully anything he detects to be more apposite, or less so, than in his own system. Hence his first and chief qualification must be

thorough familiarity with the spiritual life, and in particular with these Exercises.

Director's character.

2. Moreover he must be a man of prudence and discretion, sparing, moderate, and thoughtful in speech; of sweet rather than of stern disposition, especially in dealing with such as are suffering from temptations, desolation, dryness and tedium. These sufferers he must console, encourage, lift up by appropriate advice, and also by prayer, both his own and that of others. It is expedient he should be a *persona grata* to the exercitant, who will thus, in consequence of this greater trust, open his heart more freely.

Authority combined with gravity.

3. Moreover in his relations with the retreatant, let him remember, by maintaining a dignified and mature demeanour, always to retain a certain amount of authority. And this is the more necessary in proportion as the exercitant's rank is more exalted. For it is extremely conducive to the latter's spiritual profit, that the Director preserve throughout the position and prestige of teacher, as in reality he is. And yet this authority must be duly tempered by religious humility,

radiating from all his words and works, without visible trace of any sort of vanity. In this must he take Christ for his model, who, though the pattern of all modesty, nevertheless, as is written, "was teaching as one having authority" (Mark i. 22; Matt. vii. 29). Wherefore our Director must fulfil his task in all freedom; teaching, advising, directing, wherever he has detected a *kink* or any crooked proceeding.

Good results must be attributed to God.

4. When he has noticed any good result showing itself in the exercitants, let him beware of attributing aught to his own ingenuity and skill. For all these effects of grace are from God alone. Concerning extraneous counsel (apart from the fact that if good it is also from God), it may be asserted, that the measure of its influence and effects, is just that of God's concurrence and co-operation. On the other hand, let him place immense confidence in our Lord, from whom he must hope for sure help both to himself and to his exercitant.

5. It should however be carefully noticed, that he is to put in nothing of his own. Inasmuch as

counsels of this kind must be received by divine inspiration, let him beware of attempting to impart advice under the stimulus of indiscreet zeal. Rather let God be allowed to dispose of His own creature, according to the good pleasure of His Divine Goodness. For better and easier execution of this rule (Annot. 15), let the Director preserve absolute indifference of mind; and let his own will be set on nothing but on the full and complete accomplishment, within that soul, of God's most holy pleasure. And let this alone be the goal of all his exertions, that the exercitant may know how to investigate God's holy will; and know also how to rid himself of Satan's wiles, which so often retard our progress.

Director must take into account the capacity of his exercitant.

6. Let the Director get a thorough knowledge of his exercitant, of his state and condition of life, gentle or simple, lettered or unlettered, and other similar characteristics. Let him also get to know personal traits of character, whether he be a naïve or a knowing man, an adept in things spiritual, or only an uninformed beginner; whether he be intelligent

and capable, or of dull and sluggish parts. For different treatment must be meted out to different individuals. Thus more prolix exposition should be adopted for less educated folk, brevity for others.

Thorough knowledge of Book of Exercises.

7. It is of prime necessity to the Director, to have made a thorough study of the whole Book of Exercises. He must keep it by him, especially the Annotations and Rules. A cursory perusal is inadequate; everything must be thoroughly weighed, even each single word. There are points of great moment very briefly expressed; and ignorance or omission of these is most detrimental. Accordingly, not only will a previous accurate reading be indispensable, but the Exercises must again be read carefully while they are being given, especially such as refer to the particular stage reached.

The Director must himself meditate.

8. It will also prove helpful, if the Director himself will meditate for a short while on each separate exercise, before giving it; thus the better to impress it on others.

CHAPTER VI.

Visits to Exercitant.

Number of visits.

1. Once the Exercises have started, the Director should be assiduous in visiting the exercitant, but at his own fixed time. It would seem expedient to pay this visit once a day, and not oftener, unless some need should arise. This happens occasionally in the First Week, because of the novel experience; or, in the Second, because of the difficulty of the election.

Visit omitted.

2. In the case of some exercitants of serious character, and well advanced in spirituality and devotion, it might be better to omit occasionally a day's visit. As regards the time for visiting, the Director will himself best settle what is most convenient and suitable. In the ordinary course of things, the morning seems best, because then the mind is better disposed for perception and penetration of truth. And yet there is usually more need of a visit towards evening; because then temptation and desolation are

sometimes on the increase; the reason being that the mind is, at this time, less fit for contemplation, and sometimes lapses into moroseness, becoming in consequence, more exposed to temptation.

Recreation.

3. The Director must also take into consideration whether it be not expedient sometimes, for some particular reason, that some one should remain in the exercitant's company for proper recreation, either immediately after dinner or after supper, whether it be the Director himself or someone else to be designated by him.

CHAPTER VII.

Taking an Account of the Meditation.

The interrogatory.

1. Whatever be the time chosen for the visit, on meeting the exercitant, the Director will enquire how he got on since last he saw him, particularly as regards meditation. He will especially enquire into the plan followed at meditation, into the line of thought pursued, into the movements of the will and its consolations; and he

will find out in which point each experience was gained.

In abundance of consolation.

2. If he is doing well and overflowing in consolation, he must not receive over-much praise, because of the danger of self-complacency. Let him first be taught how to derive solid fruit from these consolations. For if no further action were to follow on the cessation of that feeling of sweetness, which commonly does not last long, then no permanent fruit would remain. Hence the exercitant must be taught to turn those consolations to account, for the reform of his ways and for regulating his whole life. As Scripture teaches, "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. ii. 13). This is the moment to remind him (Annot. 20) to jot down briefly his more notable consolations, his lights, his aspirations, and also his firm resolutions to do something. These will prove useful at another time, when those consolations are no longer felt.

Preparation against time of desolation.

3. Next he is to be prepared for the time of desolation and dryness, which is usually of frequent occurrence; lest, when it comes, he be

taken by surprise. And at these times, when all is going well, the Director must not remain long with him, but must leave the Creator to deal with the creature, and the creature in turn with Him; unless perchance his presence might be necessary for direction, or recreation, should the retreatant happen to get too absorbed in those thoughts.

In time of desolation.

4. On the other hand should the exercitant be suffering from aridity, or desolation, or distraction in meditation, he must be questioned as to his mode of action at meditation, and notably as to his observance of the Additions. And if found remiss in aught, he must be admonished and instructed.

An opening for meditation.

5. A way of meditating should also be opened up for the exercitant, and some ideas should be suggested or even outlined to some extent, on which he is himself afterwards to reflect.

Encouragement.

6. The Director will also exhort to patience and long-suffering, not to allow himself to be overcome by dreariness, nor diverted from prayer by any irksomeness or toil. For, if he persists courageously, hopefully, trustfully knocking at

the door of Divine Mercy, it cannot but be opened, according to the promise: "If he should delay, wait for him; for he is coming and will come and will not be long" (Habacuc ii. 3).

Means of obtaining devotion.

7. The exercitant must be reminded, that the best remedy for obtaining devotion from God, is self-humiliation beneath God's Almighty hand, combined with self-subjection and resignation to the Divine Will. Indeed this displeasure and bitterness proceeds often enough, not so much from fervour, as from a certain latent pride, whereby reliance is placed on one's own industry, either because this too is a point of excellence to which one would aspire, or because of self-love which hankers after consolation. Wherefore, at all costs, this rule must be kept, namely, after doing all in one's power, to commit the rest to the Divine Will and Charity, and to hold confidently that this very dryness itself is allowed by God for one's good. And this attitude of humility and subjection towards God, is often of itself more efficacious in obtaining the gift of praying well.

8. Above all let the Director never give grounds to the retreatant to suspect that a less favourable opinion is entertained of him, even though his behaviour should happen not to have been so good. Rather let it be seen, that fair hopes are entertained concerning him; and thus the Director, by his own hope, will inspire both courage and hope.

Director must refrain from exciting suspicion.

CHAPTER VIII.

Exposition of the Points of Meditation.

1. In setting forth the points of meditation the Director will not use much amplification; nor will his development be such as to leave nothing, or hardly anything new to be discovered by the exercitant's personal effort. For it is a lesson of experience that all men are more delighted and more moved by what they find out for themselves. Hence it will suffice just to point, as with the finger, to the vein in the mine, and let each one dig for himself. To less competent persons, how-

Method of giving points. Annot. 2.

ever, a more amplified exposition may be given.

Points to be given in writing.

2. The meditations are usually given in writing, in order not to fatigue the exercitant's memory, nor thereby hamper his devotion; for all his strength must be held in reserve for the exercise of intellect and will.

Precautions against injuring the head.

3. Lastly, among other matters bespeaking the Director's attention, are the precautions to be taken to safeguard the retreatant from damaging his head by excessive tension in prayer. There is great danger of this, not only in time of desolation, when the soul is usually making greater effort, as if struggling up-stream; but also in time of consolation, when it lets itself be altogether borne along by the favourable winds. Mere admonition on the necessity of moderation is insufficient. Exercitants, who, as a rule, are untrained novices in meditation, cannot know what will prove harmful. Hence they must be interrogated on the method they follow in raising their mind to God, and in keeping it fixed on Him, and especially about their composition of place. Should it appear that they are forcing themselves,

they must be taught the means and principles of thinking calmly on things divine. Such precaution is necessary, first, because otherwise the effort cannot last, and hindrance is put in the way of meditation; secondly, because solid fruit lies in knowledge of those truths and in will-movement, both of which proceed from inward light. Solid fruit is not to be found in that strained attention, nor in those forced tears, justly ridiculed by Cassian. Finally this business of prayer, though requiring our co-operation, depends in greater measure on God, whose gift it is. The soul should therefore make ready for it by means of humility, rather than trust to its own preparation and industry.

General admonitions for the Instructor.

4. The remaining general instructions for the Director are mostly to be found in the Book of Exercises, partly among the meditations, partly in the Annotations, partly also in the Rules for the Discernment of Spirits. The latter are most useful and hold up a light, so to speak, on the whole of this spiritual pilgrimage, both throughout the First, and in all subsequent Weeks. Hence we

must repeat here an observation already touched on, that this book must be thoroughly familiar to the Director, and that he must revive its memory, every time he gives the Exercises; for, every time he reads, he will draw, each time, fresh light and understanding.

Alteration of order and method, how far possible?

5. Although, on the one hand, the Director ought to observe with exactitude all the order, method and detailed instructions of the Book of Exercises—and the more accurately these are observed the greater will be the divine concurrence—still, on the other hand, much is left to his discretion, as the persons making the retreat differ, or the spirits agitating them. Thus he may modify the Exercises, or prescribe other different considerations suited to present needs. All this is clearly stated in Annotations 17 and 18 and elsewhere.

CHAPTER IX.

Classes of Persons for whom the Exercises are suitable.

Two classes of exercitants.

1. Speaking broadly there are two classes of persons to whom the Exercises may be given. One class is made up of those who fulfil the conditions laid down in the first chapter as indispensable for a complete course of the Exercises. Concerning them there is nothing in particular to be said here. Indeed to them is applicable everything that will be said throughout the whole of this Directory, especially if they should want to institute deliberation on their whole state of life.

2. The other class consists of those persons to whom the Exercises should not be given in their entirety. This may be either because their state is fixed, as in the case of married people and others to whom, for other reasons, it is not expedient to give the Election. Or it may be because official business or other occupations preclude opportunities either of time or place, as may happen to State offi-

cials, and sometimes to the nobility, or to heads of families and the like. Or again it may be that the only benefit they seek from the Exercises is a general confession and some instruction about regulating the rest of their lives. Finally, there are the cases of lack of capacity, as among the ignorant and unlettered. Yet these too should receive such help as is within their reach.

Method of giving the Exercises to Religious.

3. Concerning Religious (Ours are not dealt with here, as this subject will receive separate treatment in the next chapter), if they have had no previous practice in mental prayer, their instruction should be on the same lines as that given to secular persons, especially if hitherto their lives have been rather lax and free. In this case they ought to be well exercised in the First Week. The object is that they may attain to a knowledge of their sins, and gain contrition for them, whether committed in the world or in Religion. For this is the foundation-stone for reformation and correction of the whole life. But, if formerly they have given themselves to mental prayer and exercises of devotion, then the

First Week may be more briefly traversed in order to devote more time and diligence to meditating the Life of Christ.

The aim of Religious in the Exercises.

4. Now the Instructor's chief task throughout the First Week and thenceforward may be summed up as follows: First, to strengthen them in their vocation and get them to convince themselves that this way of life was instituted to procure their happiness. Second, to inspire them with the greatest esteem for the Rules of their Order, and to inculcate most faithful observance of the same, and bring them to entertain the warmest attachment to their Institute. Third, to give them an insight into the causes of their failure to make greater progress hitherto; and to direct meditations and examens to this one end. All this must be explained at the outset, and thenceforth continued right on.

Zeal to help their neighbour.

5. Lastly it is part of the Director's task to get them to become inflamed with zeal to help others, be it their neighbour, in accordance with their Institute, or their own brethren; and this both by example and by the work of their ministry.

What of election?

6. Election of a state of life is not to be put before Religious. Nevertheless it will prove helpful to explain the rules and directions for Election, to enable them afterwards to help others or even to deliberate themselves on matters that arise, in the same manner as shall be described later in the paragraphs devoted to members of the Society.

Is the Book of Exercises to be given away?

7. Nay more, at the conclusion of the Exercises, if exercitants should desire it, and if they are likely to make good use of it, the Book itself might be given them, but only with much discrimination, and where there is hope of fruit, and never without the Provincial's leave. And lastly, it might be possible to teach them the method of giving the Exercises to others.

Great utility of the Exercises to Religious.

8. Ours are to know that it is hardly possible for them to undertake anything more fruitful than work among Religious. For this fruit does not remain latent in them, but ordinarily spreads to others; first to their brethren, to whom their example may be helpful; then to seculars to whose spiritual welfare they are minister-

ing. And hence, if the Exercises are at all times useful for all Religious, they are so in the highest degree for such of them as are apt to produce good in others, either by reason of their office or on any other grounds. To this class belong Masters of Novices, Superiors, University graduates, Preachers and the like. In this way it will often come to pass, that the reclaiming of one will bring about the reform of many. And this result is more convenient than if it were brought about by our direct instrumentality. For there is danger of our being regarded as aiming at being the reformers of other Religious Orders — usually an odious part to play.

How to deal with married people

9. If the Exercitants are married, or if they are fathers of families, the end aimed at in the Exercises should be the government of families conformably to the divine precepts, as well as the religious instruction of children and servants. Another end to aim at should be a just, pious, and temperate use of income; almsgiving according to one's means, and avoidance of excessive expenditure, and other such good ends.

These questions are dealt with in the Book of Exercises, at the end of the Second Week. The effects just mentioned are usually wrought in the soul as a result of the meditations, though these turn on quite different matters. For when once the fear or love of God has been kindled in the soul, one's whole remaining life is easily reformed. Should it, however, be held advisable by the Director to furnish special direction as regards these matters, either outside the time of prayer, or within that time, even employing a special meditation,—such a course could be adopted. And this same remark applies to the other classes of persons now to be discussed.

Ecclesiastics, how treated.

10. Should the exercitants belong to the Ecclesiastical state, the scope of their instruction, throughout the course of the Exercises, must be to impart a knowledge of the great virtue demanded by their calling, a desire to acquire it, and sorrow for so far having failed to acquire it. Direction must tend to awaken in them the resolve to throw off vices and evil attachments, and to adorn their souls with the contrary virtues, necessary to

Ecclesiastics. It must tend to remind them that they are dedicated and consecrated to the Church's ministry, and hence that they must spare no effort to fulfil their task. Further aims of direction will be rightful disbursement of the revenues of their benefices, so that they be put to proper use; and lastly the fostering of zeal for God and labouring for the salvation of souls according to their strength, their talents, and their office.

Persons of rank.

11. If the exercitants happen to be personages of rank or with a position in the Government, precepts and teaching conformable to their state must be given them. They will be exhorted to deal out justice; to shun avarice and pride; to alleviate the needs of the poor; to regard themselves, in their special work, as ministers of God; always to place the fear of God and His honour above all other considerations. And there are other items which the Director's own prudence will suggest, and to which he will direct his exercitant's attention.

Very busy persons.

12. If men of this class owing to pressure of public business which they manage, or on other honour-

able grounds, find themselves unable to devote their whole time to the Exercises, they must be allowed to take what they can; and so they will give some hours every day to meditation. Under these circumstances they may also remain at home; and the Instructor will visit them at their own chosen times. This plan would sometimes be preferable to their coming to the Instructor at our house, especially when they are men of some distinction; and the transaction does not thus so easily become public.

Isolation during the Exercises.

13. It would, however, prove far more advantageous if they (Director and exercitant) could both retire to some country house or monastery, as did our Blessed Father Ignatius (with Ortiz) to Monte Cassino. Yet during the Exercises the procedure will be arranged according to time and circumstances. For if less time is daily devoted to meditation, the First Week must be more and more prolonged and the general confession and other matters must be deferred. But if a greater number of hours be assigned to meditation, then all this work may be got through more speedily, so as to ap-

proximate more or less to the normal course of the Exercises.

14. The form of Election should not be imposed on persons of this class, unless perchance they should wish to deliberate about the question of accepting or resigning some dignity or office, or about their state of life, in the case of those for whom this is an open question. At any rate they must be told to cast away, as far as possible, all thoughts of other matters, at least during the hours devoted to meditation. Occasions for prescribing Election to such persons.

15. In the case of ignorant and unlettered exercitants, not much time must be taken up with them. Neither is the whole of the Exercises to be expounded to them; but it will be necessary to follow the method laid down in the 18th of the 20 Annotations. The ignorant and unlettered.

16. Under the foregoing head may be brought also the case of women, some of whom occasionally petition for the Exercises. The same method should therefore be followed here as with the less educated, unless this one or that should be of such sound judgment, endowed with capacity for things spiritual, and possessing sufficient Women.

leisure at home, as to make it possible for her to go through all or the greater part of the Exercises. Under these circumstances there should be nothing to prevent her doing so. But, as a matter of prudence, it should be the rule for the ladies to come to our church, there to receive the points of meditation. With this precaution, no suspicion or scandal could ensue. And for this reason also it will be expedient to deliver the meditations orally, and not in writing, lest men should take them for letters. But if recourse be had to writing, there will be need for very much discretion.

CHAPTER X.

Method of giving the Exercises to Ours.

1. As regards Ours it is, in the first place, absolutely necessary to give the Exercises, whole and entire, to all on entering the Society; and that in strict conformity with the method prescribed in the book. Since this is one of the experiments insisted on by our Blessed Father Ignatius, its literal fulfilment is likewise to be insisted on, with the exception however of the Election. And it must be done by daily presenting each separate meditation drawn upon separate pages. For on this first occasion the book itself is not to be placed in their hands. For persons entering the Society.

2. Further, afterwards, as each occasion falls due for recollection and retreat, they will have to perform these same Exercises some number of times over, it may be two or three times.[1] And on these occasions, if they do not go through all the Exercises in their entirety, they will at least do the First For Ours when further advanced.

[1] When this direction was drawn up, the Society's legislation had not assumed its present definite shape as regards the *annual octiduum*.

Week, with some meditations taken from the subsequent Weeks, *e.g.*, those on "the Kingdom of Christ," "the Incarnation," "the Temptation of our Lord," "the Institution of the Blessed Sacrament," "the Passion" and "the Contemplation for kindling Divine Love."

Reasons for training Ours in the Exercises.

3. An additional motive for doing this is, that Ours are destined to give the Exercises to others; and accordingly a thorough knowledge and mastery of them is absolutely indispensable to themselves.

Hence, besides the meditations, they must also possess a good practical understanding of certain Rules and Annotations, for instance, of "Twenty Annotations" inserted at the beginning of the Book of Exercises, of "the Examens," of "Ten Additions" placed at the end of the First Week, of the "Rules for Election" and "For Discernment of Spirits," and the rest. Wherefore it will be their duty to read the book and get a good understanding of it, and, when in doubt, to consult the Retreat Director.

Method of meditation to follow on repetitions.

4. After they have been once through the Exercises, as stated, and made a repetition of the same, then in the course of that subse-

quent period, whilst their acquired skill in the use of meditations is still imperfect, each one, at his daily meditation, may meditate, according to his devotion and need, on whatever the Lord shall suggest from Gospels and Scriptures, or on other subjects. For greater security, however, of direction, and for greater spiritual profit, they will take advice of the Spiritual Father, or of their Superior. But when it comes to the fixed time to be set apart for meditations and retreat—which we commonly designate by the word "Exercises"—inasmuch as it is for the most part expedient to start with some purgative process, it is desirable not to omit some purgative Exercises, those on death, for instance, and on sins with special reference to sins committed in Religion.

Other Exercises are not to be given in writing.

5. It is not expedient to give in writing those "Exercises adapted to the Religious State." For the Exercises of our Blessed Father Ignatius must be preserved in their entirety, free from all additions and alterations. And furthermore, they themselves will experience more soul-stirring delight from the findings of their own reflection, than from such minute

and amplified exposition composed by some other person. Nevertheless the Instructor may furnish some instruction or enlightenment, and may, so to speak, set them on the road. He must however encourage his exercitant to acquire the habit of making practical applications to himself. For example, in the Exercise on the "Fundamentum," having thought over the end of man in general, let him apply these principles to his present state. And since, in his case, there can be no question of indifference in the matter of wealth and poverty, let him apply this principle of indifference to such material as life in the Society presents. And like application must be made in other matters.

Duration of First Week for Ours.

6. It is also to be observed that in the case of Ours, who have once accurately performed the Exercises, the First Week should ordinarily be despatched in a fairly short space of time, devoting to it possibly less than three days, and sometimes, if deemed desirable, less than two. The object is to be able to move on to the Second Week, where a longer stay must usually be made. All this must

depend on the Instructor's judgment. If he sees that anyone needs more drastic purgation, he may and ought to keep such an exercitant longer under it. And his effort, above all else, must be to create in him a desire for his own complete reformation.

Matters for reform.

7. The subject-matter of reform must generally be: ill-subdued passions; evil habits; perverse inclinations to honour, self-esteem or self-will, to bodily comforts and the like; also temptations from without, especially if violent and frequent; then too the Society's ministrations of preaching, hearing confessions and teaching; lastly, all actions which one might want to settle and regulate, such as eating, sleeping, studying, relations with externs or with Ours, and other occupations.

Self-knowledge absolutely necessary.

8. Wherefore the exercitant's first care must be to acquire a knowledge of himself, as thorough as possible, by passing in review his past life, with its occupations and employments. And, in so doing, he must ponder well both the multitude of his faults, and their gravity by reason of his state and obligations. Finally he must reflect

on the causes, origin and roots of these vices.

Utility of General Confession.

9. For the furtherance of this reform, it is of great advantage to make, at the end of the First Week, a general confession of one's whole life in Religion. This practice however need not always be followed at every repetition of the Exercises, but only when, under special impulse from God, one wishes to start a new life and to undertake more complete self-reform. In practice this has proved most serviceable to many, and has considerably helped towards self-knowledge and reformation.

Additional meditations.

10. Should the Instructor judge that the exercitant needs this further assistance in the attainment of his end, he may also give additional meditations adapted to each one's condition or present need. Meditations, for instance, on the advantages of a vocation, on the three vows, on motives for renewal of vows, even on the formula of our own vows, or again on divine favours, on the peril of tepidity, and the like. Material will occasionally be drawn from the Summary of the Constitutions, above all from those chief rules that sum up

religious perfection, the eleventh and twelfth and others of like import. And, in general, the subjects chosen must be of a kind calculated to foster growth of fear and love of God, of self-hatred, of ardour in pursuit of virtue, of contempt for the transient and visible, of longing for the eternal, and lastly, of glowing charity.

A method of meditation for persons of little instruction.

11. To facilitate the initiation of those who lack either the ability or the time for personal thought and effort, the way may be made open for their contemplation of our Lord's Life and Passion. It can be done by giving an explanation of some theological truths; for example, when the Incarnation is discussed, by setting forth its causes and fruits. So too in dealing with the Passion, an explanation may be put forward of the causes of its bitterness. And other methods for this contemplation may be suggested, tending to engender sympathy, imitation, or admiration. And the same applies to other mysteries.

The more advanced to be left to themselves.

12. Finally, as regards persons who are more advanced in the spiritual life, and more practised in meditation, reference is made to

them in the Constitutions, Part vi., ch. 3, § 1. If at times such persons go into retreat for recollection, or for increase of fervour, or when they are on the point of undertaking some task or mission, seeing that both the disposition and capacity of such men always vary, it does not seem desirable to prescribe definite matter for their meditations. They may be left to meditate whatever they shall deem serviceable for their end in view. One must trust, that with their previous knowledge of the Exercises of our Blessed Father Ignatius, combined with the unction of the Holy Ghost, they will run along this road without stumbling.

The points for Election are not to be given to Ours.

13. The Election of a state of life is not to be put before Ours in retreat. But the application of the deliberate process of Election to some business matter, or to prospective action, is not confined to Retreat time. It may be done at any time, on any occasion out of retreat. Hence Ours must undergo careful training in the method, in order that they may know the use of the rules for Election, and apply them for ascertaining God's will and good pleasure. This is spe-

cially applicable to Superiors, whenever they have to come to a decision in a doubtful case; above all, when they cannot hold consultation with their consultors, as is laid down in the sixteenth rule of the Provincial. Lastly, in all matters that have to be settled and fixed in the sight of God, very much help is always derived from this practical scheme prescribed for Election, which later will receive fuller treatment. And from it Ours may obtain help to understand God's will, in all matters of a like nature, and of every variety.

CHAPTER XI.

On the First Week in general.

Division of the Exercises into four weeks. Annot. 4.

1. All the Exercises were divided by our Blessed Father Ignatius into four Weeks. It is not the number of days, so much as the kind of matter, that differentiates these Weeks. Hence it is unnecessary to reckon a cycle of seven or eight days to each Week. It is enough to get the frame of mind or fruits sought for in each.

Contents of each week.

2. The First Week comprises consideration of sin, to enable us to gain knowledge and true detestation of its hideousness, with corresponding sorrow and desire of atonement. The Second Week sets before us Christ's life, in order to stir up within us a longing and eagerness for imitation. The better to realize this imitation, there is also set before us a method of Election of the state of life that shall be most in conformity with God's will; or, if such choice be no longer possible, advice is given for reform of that state in which one is. The Third Week comprises the Passion of Christ, whereby compassion, sor-

row and confusion are engendered in the soul, and the aforesaid desire of imitation is more vehemently enkindled, together with love of God. The Fourth Week turns on the Resurrection of Christ, and on His glorious apparitions, and on divine benefits and kindred topics — all tending to quicken in us the love of God.

3. Hence, in the First Week, we have put before us those means which go to cleanse the soul by contrition and confession, and which help us to conceive true repentance. Wherefore the exercitant should bend all his efforts to the single object of recognizing the malice of sin, and his own abject vileness; and this with deeply felt inward conviction. For this reason it would be expedient, should he happen to be a priest, to abstain from daily celebration during these days, in this spirit of humility (unless impelled thereto by devotion or desire of spiritual progress or by some obligation). And thus subsequently, at the conclusion of his general confession, he will, with better preparation, with more trust and reverence, return to the Sacrifice of the Altar.

First Week: soul's purgation.

First Week, basis of the rest, must never be omitted.

4. It is also to be observed, that this First Week, being the foundation on which the rest is based, must never be omitted. Even in the case of one who has been through some Exercises of this Week, or who has actually been through them all in their entirety, if he wanted to do them again, he should make this Week his starting-point, though it might be despatched more expeditiously.

Preliminaries to retreat.

5. When any one has arrived at the place in which he is to devote himself to the Exercises, the Instructor should visit him on that very day. Before giving points on the "Fundamentum," he should explain some of the Annotations, notably the first and fifth, also the recommendation of the seventeenth about laying open one's mind, and also what is said in the twentieth on the advantages of retreat made in a place apart. This will further give occasion to remind him of the suggestions made in our second chapter. Yet this must be done in the manner recommended, not communicating everything at once, but just as much as prudence will suggest.

6. The Annotation preceding the "Fundamentum," which begins with the words "In primis ut," it will be more expedient not to propound in such general terms at the commencement of the Exercises; but if, in the course of the Exercises, an occasion should arise, from the occurrence of some doubt or obscurity, or from diffidence on the part of the exercitant, then it may be explained to him specifically. Annotation preceding the "Fundamentum."

CHAPTER XII.

On the "Fundamentum."

1. The first entrance into this First Week is made by means of the consideration on the last end. This is called "the Foundation," because it is the basis of the whole moral and spiritual structure. First entrance into First Week.

2. It admits of a tripartite division. First, the end for which man was created; second, the means of attaining this end; third, the difficulty of choosing between this or that means, when we are at a loss to know what is more suitable for the attainment of this end. In this matter any mistake could Its division into three parts.

not but be hurtful and dangerous. Hence arises a fourth element, the necessity for putting oneself in a state of equipoise and absolute indifference.

Importance of this indifference.

3. This indifference is of the very highest importance. The exercitant must be warned that the deeper he succeeds in laying this foundation, the stronger will be the whole edifice. This was also pointed out by our Blessed Father Ignatius in the fifteenth and sixteenth of his twenty Annotations.

Assistance needed in this meditation to counteract its apparent dryness.

4. To some, especially such as have not yet acquired the habit of mental prayer, this meditation may seem rather dry. Accordingly for their benefit, some additional developments are permissible. Thus, with the proposition, "man was created," a companion thought to ponder is man's creation out of nothing, and also the number and greatness of the things given him at creation, and further his continuous preservation by God.

The scope of this meditation.

5. The consideration however of these (extra) points should not be directed to evoking gratitude, as happens when our consideration turns on God's benefits, but it must be focussed on the goal of this Fun-

damental Exercise, which is, that all those gifts were given for the attainment of our last end. Hence in this meditation one may also divert one's thoughts to oneself, and reflect on the attitude one has hitherto assumed towards end and means, and on the immense distance we have gone astray, in our abuse of creatures that should have helped to that end. In this way foundations will be laid, in a quasi-general way, towards obtaining a knowledge of the deformity of our life. And this will be accomplished more fully and with more detail in the subsequent meditation on sins.

Time allotted to this meditation.

6. For this meditation on the "Fundamentum," the Book of Exercises does not prescribe fixed hours as in subsequent Exercises. To make the beginning easy, each one will fix for himself a time for it, according to his strength and devotion. Or, if necessary, the Instructor will prescribe.

The Fundamentum must take deep root in the mind.

7. It is the Instructor's duty to impress, as forcibly as possible, on the mind of his exercitant, a knowledge of that truth which is dealt with in the "Fundamentum." As the foundation of a building supports its whole weight, so this

truth underlies all the Exercises, and especially the Election of a state of life, which almost entirely depends on it. Wherefore the greater the success of this meditation, the better will be the success of the rest to follow.

CHAPTER XIII.

On the Twofold Examen.

Duties of Instructor throughout the Fundamentum.

1. Throughout the duration of the meditation on the "Fundamentum," the Instructor should occasionally visit the exercitant, and always bring something new in writing. In this way, it would seem, some relief is afforded against weariness; and truths are better grasped when propounded one by one.

The appropriate time for explaining Particular Examen.

2. At the first meeting, after exposition of the points of the "Fundamentum," the Particular Examen is explained. In explaining it, the fact must be made known, that in every man there is usually one or other paramount vice or sin, which is, as it were, the cause and root of others.

3. And although, in some one individual, there might be more than one paramount vice, still it is expedient to select one, and devote all one's energy to its extirpation. And so, when that is overcome, this special painstaking effort will be transferred to another, and then to another in regular succession. The extirpation of vices.

4. The Particular Examen will subserve the process mentioned. Though, after the conclusion of the Exercises, its use should continue for the rest of one's life, a start is made with the practice at this stage, partly to get some skill in its use, and partly because it is necessary to employ it in regard to the Exercises and their Additions. Great utility of the Particular Examen.

5. The practice of this Examen must be earnestly recommended, because of its great utility, especially for the acquisition of purity of soul, as we learn from Cassian (Collat. 5), and from many passages in St. Bernard. Accordingly at the end of the Exercises, when the departing exercitant is receiving instructions on the right ordering of his life, this practice should be specially inculcated. As regards those four Additions, whether they are to be dictated, or only ex- The use of the Examen is to be commended.

plained orally, is a question to be left to the Instructor's own prudence.

Time and method of explaining the General Examen.

6. On this same day, and on the day following, the Daily General Examen is expounded. This is not done after the manner of a meditation, but by way of instruction, and in such wise as will make a man open his eyes to a knowledge of his past sins.

A catalogue of sins and their differences must be had from other sources.

7. Concerning the General Examen, it is quite certain there are many other kinds of sin which are not put forward here. It may be said that in this place (treatise on Ex. Gen.) only such sins are touched on as occur more frequently; details about the rest may be sought from other authors who treat this subject *ex professo*. Or it may be, that this Examen was drawn up only for those who have already become more spiritually-minded, and who abstain from other more serious sins, even though more frequently falling into sins of the kind here mentioned. Hence, it was not the intention of our Blessed Father Ignatius, to include all sins in such brief treatment, but only to call the attention of pious souls to those that are more common.

8. The Daily Examen, with its five points, should be dictated in the words in which it is couched. Help towards making it is provided by the light afforded by the General Examen in its distinction of sins of thought, word, and deed. Daily Examen.

CHAPTER XIV.

On the First Exercise of the First Week.

1. Concerning the order of exposition, that given in the Book of Exercises must be followed. In the first hour must come the Exercise of the three powers; in the second the Exercise on sins. The third and fourth are repetitions of each of these. If a fifth hour be added, it is to be on Hell. But if there be only four hours, this Exercise on Hell is to be postponed to the day following; and on that same day other Exercises may likewise be given on Death, and on Judgment, with their respective repetitions. On the third day this same matter will be propounded, but with some fresh points. Thus, on the subject of sin, the effects it Order to be followed in giving the Exercises.

produces in the soul will be set forth, or something similar. In this fashion tedium is banished, and there ensues deeper penetration of the matter contemplated.

The Exercise of the three powers.

2. The first Exercise is called the Exercise of the Three Powers; not that these three powers do not come into play in other meditations; but it was the wish of our Blessed Father Ignatius at this, the avenue, so to speak, and opening to all the Exercises, to point out the way to be generally followed in meditation. Memory, according to his idea, would help our reasoning faculty in its discursive or reasoning operations; and by these operations the will and its movements would be stimulated. This process he wished to set going in the matter of sin, which first came up for meditation.

Explanations which should be given with First Exercise.

3. At this first Exercise, detailed explanation must be given of all the helps that will be available in the subsequent Exercises: both the method to be followed to enable one to continue the retreat with due attention, yet without injuring one's head; and also a method of recollecting oneself and of keeping recollected. And though the intel-

lect must always be employed in thinking, still greater pains should be bestowed on affection and inward relish, rather than on the multiplication of ideas, however great their beauty and point, and the-like.

Preludes to be explained.

4. At this stage, too, the preludes must be explained, their use being prescribed in all the Exercises.

First should come an explanation of the Composition of Place, which implies no more than to represent to oneself the scene wherein took place the event about to be contemplated; as, for instance, the stable in which Christ was born, or the large supper-room, laid out, in which He washed the disciples' feet, or the hill on which He suffered.

Advantages of the Composition of Place.

5. This Composition of Place is an aid to attention, and helps the soul's action. The imagination being fastened, as it were, to one definite object, the soul itself is thus in some manner chained and prevented from wandering. Or, if it wanders, it has ready to hand the means of recollecting itself and recalling itself to the place where it settled down at the beginning.

Hence in his preface to the Life of Christ, St. Bonaventure writes: "If thou wouldst derive fruit from these considerations, imagine thyself present at all the words and works here recorded of Jesus Christ, just as if thou wert listening with thine own ears and gazing on them with thine own eyes, diligently lingering thereon with delight, dismissing all other cares and anxieties."

Where this Composition of Place is applicable.

6. The foregoing method is applicable in meditation of things corporeal. In matters incorporeal, *e.g.*, sin and the like, another kind of Composition of Place must be formed. This is set forth with sufficient clearness, in the Book of Exercises, in the Exercise of the Three Powers.

Dangers to be avoided in the Composition of Place.

7. Touching this place-representation, one must diligently beware of spending too much time over its construction; and one must avoid excessive forcing of the head. The chief fruit of the meditation is not here; it is merely the road or means to the fruit itself. It is likewise undeniable that some, with keener imaginative powers, have greater facility in this matter; whereas others who find the process

more difficult, ought not so to toil at it, as to break their heads and thereby hamper the meditation itself.

CHAPTER XV.

On the other Exercises of the First Week.

Admonitions connected with the second Exercise.

1. In the second Exercise, at the first point, the exercitant is to be warned, not to descend to a detailed examination of his sins, such as is customary in preparation for confession. This he will do afterwards, out of meditation. But, on this occasion, let him be content with a general review of his sins, of their vast number and magnitude, in order to kindle confusion and sorrow. For this purpose a cursory review of places, occupations, and persons, is useful, as is stated in this place.

Use of Repetitions.

2. The third and fourth Exercises consist of repetitions of the first and second. The use of these repetitions is most serviceable. It often happens that, when subjects of this kind are first thought over, our intellect finds its food in a cer-

tain curiosity about their novelty. Afterwards, as speculative operation slows down, the way is more open to the action of the internal senses ; wherein the fruit chiefly lies. Accordingly in these repetitions, lengthy reasonings are to be avoided. One should merely present to oneself and run through the points previously meditated, in order to linger thereon with the affections of the will. And this is also why colloquies are here more numerous than in the preceding Exercises.

Understanding the Third Exercise of First Week.

3. As regards the remark made in the Book of Exercises (third Exercise of First Week), to the effect that repetition should be made of the points in which we experienced greater consolation or desolation, this must be understood to mean that the special points for repetition are those which afforded light or fervour. But it is also useful to rehearse points in which aridity was felt. For it often comes to pass that, in these very points, a greater abundance of consolation is subsequently reaped. Nay, further, the same point may be twice repeated, if great consolation is felt, or any other good

spiritual experience; most of all in the First Week.

Possible additions to the five Exercises.

4. Besides these five Exercises of our Blessed Father Ignatius, others may be added, as is stated at the end of the fifth Exercise, for instance: meditations on either punishments of sin, on Death, on Judgment or on the pains of Hell. Indeed it would seem that these are very seldom to be omitted, inasmuch as they are of great efficacy in withdrawing the soul from inordinate love of objects of sense. It is also a fact that, in these meditations, the soul conceives a holy fear of God, so as to bring forth the spirit of salvation.

The time for colloquies.

5. At the end of each Exercise, as is prescribed in the Book of Exercises, a colloquy should always be made. Nevertheless there is nothing to prevent the possibility of making colloquies and petitions, according to each one's devotion, at the beginning or in the middle of the meditation. On the contrary, such practice is often expedient. The appropriate place is however the end, when the soul feels itself on a higher plane, after meditation. For the most suitable colloquies are those which emanate from that in-

ward feeling. These are ever varying, as the feeling itself varies.

Various modes of intercourse with God.

6. Sometimes man deals with God as son with father; sometimes as servant with his master; again as friend with friend; and again also as accused before his judge. Sometimes he will appear in the guise of a suppliant, asking for a gift; and sometimes returning thanks for benefits received; at other times, in familiar converse with Him.

Meaning of the third of the twenty Annotations.

7. Attention should here be called to a statement made in the third of the twenty Annotations, to the effect that, when these colloquies take place with God or with the Saints, greater reverence is needed than during our speculations in meditation. Another detail to notice, is that the second colloquy made with Christ, to gain His intercession with the Father, will need to be explained to the more ignorant. It is to be understood of Him, not as He is God, but as He is man, our mediator and advocate, "to make intercession for" us (Heb. vii. 25).

The right moment for Exposition of First Week Additions.

8. The Additions occurring in the Book of Exercises at the end of the First Week, are to be given on the eve of starting the Retreat

(namely just before the meditation denominated "Of the Three Powers," and the rest). The reason is, that in these, much is dealt with, that is helpful to meditation. The tenth Addition may be put off to the following day, as it is not so necessary to give it on that day. Then on the subsequent days, the remaining Additions should be given, and as much of the "Rules for Discernment of Spirits" as fits in with the First Week, and may be deemed suited to the exercitant. It will not always be necessary to present these Additions in writing. This is left to the Instructor's discretion.

Exact Observance of the Additions.

9. Exact observance of these Additions must be secured. On them the spiritual fruit of the Exercises very much depends. On the other hand precautions must be taken against all excess; and account must be had of individual character and temperament. Thus persons of melancholy temperament should not be overmuch constrained. The endeavour should rather be to dilate their hearts. The same applies to persons of somewhat weak health, and to those who are unaccustomed to such labours as these. Hence the need for pru-

dence and discretion. For it is a lesson of experience that the concession of some relaxation in the observance of these rules has proved beneficial to some. Others again have been benefited by rigid severity, but always tempered by sweetness.

CHAPTER XVI.

On General Confession.

The right time for exhortation to General Confession.

1. Whether the exercitant be still engaged in the first five, or in other additional Exercises, a time will come when it will appear he has sufficiently attained the end of the First Week, namely, an intimate knowledge of his sins together with true contrition. His serious effort herein, and his co-operation with divine grace, by means of Exercises and Additions, will then also be manifest. Accordingly, this is the right moment to remind him to make ready for a General Confession. And, unless he appears to the Instructor to be overfatigued, it will be possible for him to continue, once or twice, to

devote the hour's meditation to some point tending to produce compunction, or, should it be deemed more expedient, he will go on with some reading of like tendency.

The advantages of General Confession must be explained.

2. That he may fulfil this task with more diligence and accuracy, the very great advantages of General Confession must be pointed out. These are set forth in the Book of Exercises after the General Examen. Were there no other advantages, the following would be quite sufficient. Experience teaches, that for the most part, people go to confession, either without sufficient preparation, or without due sorrow; with only a very weak purpose of leading a better life, or with none at all. And therefore it is most useful once for all to cleanse oneself of all the sins of one's past life, thus to secure peace of conscience and be rid of scruples. For these, if not before, at least at the hour of death, are wont to inflict torture on the soul, and bring it into jeopardy of its eternal salvation.

The care with which the General Confession should be made.

3. Wherefore on the one hand, in making this confession, caution must be exercised against excessive anxiety, lest there remain ever

afterwards scruples and harking back to the past, as happens in some cases. And, on the other hand, earnest effort should so be applied to its careful and accurate performance, that the soul shall afterwards possess the assurance that it did its best. Without this conviction, it can never subsequently enjoy the peace of mind and serenity of conscience mentioned. Wherefore, besides the exercitant's own diligent effort, he must be given the further assistance of some systematic method, *i.e.*, some "Guide to a Good Confession," should it be needful, and in the measure of his need. Many such good and appropriate manuals are extant.

Class of persons to whom Navarro's summary is to be given.

4. It will also sometimes prove serviceable, especially in the case of more distinguished men, to place in their hands Navarro's Summa "On States," in order that they may attentively consider matters pertaining to their own state. They will thus obtain a better insight into their own shortcomings. Were these considerations put before them by Ours only, less credence would be given them, and perchance these gentlemen might think

we were bringing excessive pressure to bear on consciences.

The Confessor.

5. Generally speaking, it is more expedient that this General Confession be not made to the retreat Director. If however, for his own devotion, the exercitant should prefer to confess to him, or if paucity of priests or other reasons should make it necessary, there would be nothing to prevent this being done.

CHAPTER XVII.

On the Termination of the First Week.

The time assigned to First Week may be shortened or prolonged.

1. As has been previously stated, the Weeks of the Exercises are not measured by lapse of days, but by the state of soul sought to be obtained in each. Hence the time of this First Week may be shortened or lengthened according as each exercitant proves quicker or slower at acquiring contrition, devotion, or method in meditating. Some attain this end sooner, others later. It must however be observed, that protracted detention in this First Week is undesirable for

men who are making much progress in the spiritual life, and who have regularly frequented the Sacraments for some time. It is likewise undesirable for those who are very desirous of settling the mode of life in which they may better serve God our Lord. Such persons ought, if possible, to finish it in four or five days. The opposite course must be adopted in the case of those who lack the dispositions mentioned. In order that these may bewail their sins, and may recognize the turpitude and deformity of sin, more prolonged exercise in these meditations is imperative, together with a change from time to time to be made in their manner of diet, and sleep, and in other kinds of penances, as we find stated in the Exercises, in the third note at the end of the First Week Additions.

2. At the conclusion of the Exercises of the First Week, and after the General Confession and reception of Holy Communion, the exercitant who intends to proceed to the remaining Exercises, must take at least one day's rest from such intense and laborious meditation. Meantime he might turn over

in his mind the well-known parable of the Prodigal Son, and apply it to himself, or else reflect on some kindred subject. Furthermore, his preparation for Communion should be such as to enable him to approach full of reverence, faith and spiritual relish. And, with this end in view, some suitable consideration should be given him.

CHAPTER XVIII.

On the Second Week and its Purport.

The purport of First Week Exercises.

1. The end and object assigned to the First Week is principally the attainment of the knowledge that we have gone astray from the path which should lead us to the last end for which we were created. Consequently it also involves sorrow for aberration of such heinousness, and of such magnitude, and the kindling of an intense desire to return to that path and to persevere in it for ever.

End of the Second Week.

2. But, in this Second Week, the object is to place before oneself Christ our Lord and Saviour, as the true way, in accordance with His own words: "I am the way, and the

truth and the life"; and: "No one cometh to the Father but by me" (John xiv. 6). For He is the model set before mankind by the Father. By imitation of Him, we are to mend and order our corrupt ways, and to guide our footsteps unto the way of peace. Wherefore, since Christ's life is most perfect, is, in fact, the very ideal of virtue and holiness, it follows that the closer our life approximates to His, by imitation, the more perfect too does it become; and in this way it draws nearer to its ultimate end, and hence emerges in greater happiness.

The Second Week corresponds to the illuminative way.

3. This is why the Second Week corresponds to the Illuminative Way. For Christ is the sun of Justice, enlightening every man that cometh into this world. It was for this He came, that He might enlighten those sitting in darkness and in the shadow of death. And because sins and evil affections envelope the soul in darkness, and hinder and keep it back from the imitation of Christ, it was necessary in the first instance, by means of these first Exercises and meditations, to eradicate these evils from the heart.

Disposition requisite in exercitants.

4. The disposition required by our Blessed Father Ignatius, in those who are about to enter on the Exercises of this Week, is, that they show signs of fervour, and evince a desire to proceed further to deliberations about their state of life. If anyone did not want this, or were only lukewarm in wanting it, then it would be preferable to put him off for one month or two months, even though he were desirous of continuing the meditations. For this task is of the kind which, if not undertaken with fervour of spirit, must fail of a successful issue. It calls for greatness, and courage, and constancy of soul,—the result of increased devotion.

Want of capacity in the exercitant.

5. It is true, that, in the case of one from whom nothing great could be hoped, because of his want of capacity, or because of the barrier of matrimony, further meditations might be added, drawn from the subsequent Weeks and suited to his capacity, in order that he may obtain guidance to lead a good life in the state in which he is.

To be left with an appetite for more.

6. The others it is better to leave with an appetite for more, in order that they may know there remains something for them to do. For it

often happens, thanks to this postponement, that their needs and weaknesses become more plainly laid bare to them, by this very experience. The result is, they come back with more ardour and in better dispositions.

CHAPTER XIX.

On the First Four Exercises of the Second Week.

First Exercise of Second Week.

1. The First Exercise in this Second Week is on the Kingdom of Christ. It is not reckoned among the meditations, because the first meditation is that on the Incarnation of the Lord. It is, as it were, a kind of foundation or prelude to the whole course of Exercises, a compendium of the life and works of Christ our Lord in the mission entrusted to Him by the Father, concerning which Isaias lxii. 11 says: "His work is before him." And the Lord Himself speaks of "the work Thou hast given Me to do." And He further tells us what it is: "I manifested thy name unto men"; John xvii. 4, 6. And He summons all men unto partner-

ship, in a task so great and so glorious, each one according to his degree. Whence we catch a first glimpse of diversity of degree in the imitation of Christ.

The necessary disposition.

2. In the exercitant's soul, at this stage, the disposition requisite is a leaning, as far as depends on him, towards what is more perfect. Hence one clearly gathers that from this point onward the soul is beginning to receive preparation and training for that Election of a state of life, which will be more explicitly set forth later in its proper place. Thus, by a truly wonderful contrivance of the Holy Spirit the soul is here stimulated to perfection, in order that henceforth it may deduce and search out this same perfection in all subsequent meditations, on the Incarnation, on the Nativity and on other mysteries. And so the seeds of perfection, scattered here, grow and develop unseen throughout the following meditations, till they bear fruit in the time of the Election. And the Instructor should note this well for his own direction; not that he should warn the exercitant of the process thereof, but should rather let those forces operate of them-

selves in the soul, and exert their full power.

The persons for whom this meditation is suitable.

3. Nor does the fact mentioned make it impossible to give this meditation, and the one immediately following, on the Two Standards, to those who are not about to make an Election. For even such persons may derive help from these meditations; seeing that they deal in general with such matters only as may be accomplished by each one to God's greater glory, according to the ability of each in His service.

Reason for the addition of one prelude in Second Week.

4. The addition of one prelude here, in this Second Week, should not escape notice. Though, in the First Week, the first prelude is the Composition of Place, in this week, there comes before it some sort of presentation of the history, that is, the mystery assigned for meditation. This is not to be taken to mean that, there and then, we are to tarry in meditation of this mystery. If that were so, a prelude would in no way differ from a meditation. It means rather that, in this first prelude, the history is brought forward in its broad outlines, and considered as a whole, so that acquaintance be made with the

subject to be thought over, and that the soul may be stimulated to action, and raised up to the subject. The result is, that thenceforth, in the meditation itself, it commences to dwell on each separate part and to ponder and scrutinize them. The same happens to one whose eyes alight on some painting in which there is a variety of figures. At first, at one glance, he takes in the whole, somewhat confusedly, and gets to know what the picture contains. Afterwards he fixes his gaze on each separate object therein painted, and thus makes a better and more accurate study of each in turn.

Source of the points of these meditations.

5. The points of these meditations are to be taken from the collection at the end of the Book of Exercises, where the mysteries of the life of Christ are set forth in order, each mystery being usually divided into three points. For the less instructed however, who have not read or cannot read them in the Gospels, a fuller exposition will be indispensable; and some brief explanation must be added, as directed in the second of the Twenty Annotations. The direction occurring in the meditations on the

Incarnation and Nativity, about contemplating persons, words, and works,[1] must be understood as referring to the aforementioned division of material placed at the end of the Book. These (three) particulars must be thought over in each point; and it is not necessary first to dwell on all the persons of the whole mystery, then on all the words, and finally on works taken separately. Such a proceeding, especially in some meditations, would only beget confusion.

Reason for division into points.

6. The mind of our Blessed Father Ignatius was merely to provide a rule in regard to each point whereby to concentrate the exercitant's mental activity, first on the persons who figure in that particular point; next on the words, if the words come first, or on the works, if works come first. And

[1] Best rendered "persons, words and actions." Yet "*dicta* et *facta*," "*words* and *works*" have a ring of antiquity one would not like to lose. They take us back to Luke's own description of the contents of his Gospel: *quae* coepit Jesus *facere* et *docere*. They recall Papias' description of the contents of Mark's Gospel (ἢ λεχθέντα ἢ πραχθέντα), and by implication of that of Matthew. "Words and Works" is also the label attached by Xenophon to his Life of the great sage who was his master—the Biography called "Memorabilia." Lastly alliteration has its attraction.

when one point has been worked out, transition is made to another, and the same order maintained.

7. But, though mention is here made only of three points, there is nothing to prevent a possible addition of others, *e.g.*, the thoughts and inward sentiments of the persons, and also their virtues; the end and object, the mode and manner of each mystery, their causes and effects and time, as well as the other circumstances. This enriches the meditation, and its fruit grows greater. Possible additional points.

CHAPTER XX.

On the Fifth Exercise of the Second Week.

1. The fifth Exercise, which consists of the "Application of the Senses," is very easy and useful. We imagine we see the persons, and that we hear the words, or noises, if there be any. Or one fancies one touches or even kisses the places or persons. This however is to be done with the utmost reverence, and modesty, and fear. Our Blessed Father Ignatius would apply the sense of smell to the Application of the senses.

soul's fragrance, as the result of God's gifts, the sense of taste he applies to tasting the sweetness of the soul. Both these sense-perceptions imply a certain presence of the object or persons meditated, together with delightful and tender love for them.

Occasion for the Application of the senses.

2. The statement here made that, at the end of meditations on the Incarnation and Nativity, a separate "Application of the Senses" should follow, is to be understood to convey, that this same process must henceforward be applied to the remaining meditations on the Life of Christ. This however is not to be taken as meaning that we should adhere to this Application of the Senses to the exclusion of all other matter of meditation, but that our chief aim in the consideration of the mystery should be this Application of Senses.

Difference between Meditation and Application of the senses.

3. Application of the Senses differs from meditation. The latter is more of an intellectual operation, busies itself in reasoning, and is altogether of a higher order. It inquires into the causes of the mysteries and their effects. It investigates God's attributes, His goodness for instance, His wisdom, and

love, and the rest. The Sense-Application does not reason, but merely reposes in those sense-manifestations of sight, hearing and the rest. In these it finds fruition and delight, with spiritual profit.

Its twofold utility.

4. Its utility is twofold. When the mind is unfit for more profound speculation, as sometimes happens, by dwelling on the sense-impressions, it is prepared for and lifted up to higher things. Sometimes again, contrariwise, the soul already replenished and overflowing with devotion, because of its penetration of those deeper mysteries, now steps down to things of sense, and finds in all, food and consolation and fruit, by reason of that abundance of love which causes the smallest movements, even mere inclinations of the head, to be prized and made to furnish material for consolation and love.

The source from which Christ's mysteries are to be drawn.

5. In propounding Christ's mysteries, the Instructor should take them from the end of the Book of Exercises, where they are outlined with their points. For such as have practice in meditation, dictation will suffice, or delivery in writing, and in the form in which they are couched in the text. And he is to warn the

exercitant to adhere to the same method as on the first day. In dealing with those who are less skilled, he must descend to greater detail, accommodating preludes to subject-matter, and affording such guidance as will enable them to know how to present to their own minds first the persons and their circumstances, then their words and works, and the rest.

CHAPTER XXI.

On the Hours of Meditation; Spiritual Reading; and Visits to Exercitant.

Occasions for relaxation: note 2 to Second Week.

1. Should the exercitant be seen to be suffering from fatigue; nay, even though he were not so very much fatigued, it is expedient, in order that he may hold out better, to allow some relaxation as regards the hours of meditation. Thus the midnight meditation may be omitted and the other four hours retained.

Spiritual Reading for Second Week: note 2 to first Med. Second Week.

2. In this Week also, and in those following, after the meditations are over, the remainder of the time may be devoted to reading. The book chosen must be of a kind

to foster piety rather than exercise the intellect in novelties. Such are some works of St. Bernard, or Gerson on the "Imitation of Christ," or Granada. But should the book chosen contain a treatise on Christ's mysteries, those portions should not be read, on which meditations must afterwards be made, but rather such as have been already meditated, or are to form the meditation matter for that day.

Visits.

3. On the question of visits, the exercitant should be visited at least once a day; save at Election time, when desolation and perplexity are ordinarily more rife, thus necessitating more frequent visits.

CHAPTER XXII.

On Election; its Importance; Order to be followed.

The difficulty of making an Election.

1. In all the Exercises there is no subject more difficult, nor one calling for greater deftness and spiritual discretion, than the subject of Election. It is a time when the soul is liable to a diversity of movements, and often even of errors. And man is not only overcome by evil; but he is also frequently deceived by the appearance of right and good.

Necessity and seriousness of the Election.

2. In this business it is necessary first of all to understand and keep before one's eyes the immense importance of selecting a state of life. If man, as a rational being, ought absolutely to have a reasonable purpose for his actions; if a Christian is bound to direct all his actions to a supernatural end; and if this applies to each and every one of our actions, how much more is it a duty in making choice of our state of life? All the works of a life-time depend on this choice; for if the end and aim of our state of life be vitiated, all means of attaining it must be vitiated too.

Indifference in the matter of Election.

3. Then again, as, in a living body there are many members, and all are not eyes, all are not feet, as St. Paul says (I Cor. 12), so in the Body Ecclesiastic there must be many grades and conditions. And of this partition and division the Holy Ghost is author. To Him it belongs to allot to each his place. Hence in the same passage (*Ibid.* vv. 4, 5, 6) the Apostle reminds us: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, yet the same Lord. And there are diversities of workings, but the same God, who worketh all things in all." Therefore it is certain, that just as servants are appointed by their master, each to his own work and task, so are men by God. Accordingly, man should not place obstacles in himself to that which God desires to do in him and with him. It is his duty rather to serve Him faithfully, in whatever His Divine Majesty shall will.

Utility of Election.

4. A further consideration is the great utility attaching to an Election, since it is a matter of eternal salvation. For, although God denies to none the help necessary for salvation, still it cannot be

doubted that He bestows, in much greater abundance, His grace, light, and help, on those who did not, of their own whim, thrust themselves into a state of life, but who, after careful previous reflexion, chose what they deemed most in harmony with the divine good pleasure.

God's will, not our own, must be followed.

5. Lastly, if it should be our wish, in a matter of such moment, to be ruled by our own judgment and fancy, we shall easily lapse into very great and very harmful errors. If, on the other hand, we have carried out God's will, He, as our Father and Creator, will not decide to do for us aught but what is advantageous and salutary, nay suitable and fitted for us; for He knows of what we are made.

Such suggestions to be made.

6. These, and such like considerations, will not only be found valuable by the Instructor to assist him to devote zealous effort to this task; but still more serviceable will they prove to the exercitant, enabling him to realize the spirit in which he should approach an affair so necessary.

Divisions of following chapters.

7. In order to keep to some definite order in treating of this subject, the following points will be discussed: 1° Qualifications of

persons to be admitted to make the Election; 2° qualifications of those who direct them; 3° matters for Election; 4° rules to be observed; 5° order and practical method of an Election.

CHAPTER XXIII.

Qualifications for Permission to make an Election.

Class of persons admissible.

1. As regards the first point, obviously not every one is to be allowed to make an Election of a state of life. Those who are already in a state of stability, as are Religious and married persons, ought not to undertake this effort. These must be assisted to aim, each at that perfection which is compatible with his own state, and that in the measure of grace, which God our Lord shall grant. But the Election should not be proposed indiscriminately, even to all who have not yet a fixed calling. This is stated in the Constitutions, (Part vii. 4 F), where the Election is confined "to but a few, from whose progress no common results are expected for God's glory." One must

therefore exclude persons incapable of such high perfection. To this class belong persons of fickle and unstable character, whom it will be a primary duty to test and discover, and absolutely exclude from Election. In the same category are men with certain uncontrolled passions, or men of evil habits held to be incorrigible. All such should be excluded, unless there were manifest such unmistakeable signs of extraordinary grace, as would make up for all these deficiencies.

A further necessary condition is the wish expressed.

2. Besides ability and suitable moral character, a second requisite is the desire and request of the person to whom Election is given. This is an absolutely necessary condition; otherwise it should by no means be given, much less thrust on an unwilling exercitant. Not to mention the fact that a person so minded will receive with suspicion everything said to him, and cannot therefore be really benefited; there is also the further reason that, in making an Election, many great difficulties arise, even with men of good will and fervour. Hence much greater difficulties will appear, when the will is torpid and

consequently unable ever to overcome them.

3. Thirdly, it is highly expedient, that anyone about to enter on Election, should strive to be free from all inordinate affection, and become utterly indifferent towards everything; with just the one inclination to do God's holy will, whatever it be ascertained to be. Wherefore, if he were observed to be too much inclined to wealth and less inclined to poverty, this would not be a good disposition; nor could there be any hope of a successful issue to the Election. For, this aversion to the more perfect way and converse predisposition to the less perfect, would coax the intellect into thinking out motives in harmony with this state of feeling. And since, according to the axiom: the recipient's disposition is the measure of everything received, it would be easy for him, to take for God's will what is really his own. He must therefore acquire the third degree of humility, described in the Book of Exercises, or at least the second. The acquisition of this latter degree is facilitated by the meditations on "The Standards," and "Three Classes," Riddance of inordinate affections.

and others that will be mentioned later. This exercitant should accordingly be longer detained in these meditations in order that by slow degrees he may be disposed to this mental equipoise, partly by personal diligent effort, and partly by asking it of God in fervent prayer. Should he ultimately fail to reach the resignation and indifference described, all mention of Election must be dropped. Then, if it seems advisable, the work of the remaining Exercises will be continued, so that if possible, he may be brought by their aid to a condition of greater maturity, or else an end be made of it, after a short interval.

The best disposition for Election.

4. Fourthly, of all dispositions the best is, not only not to have greater propensity to the retention of earthly advantages, but, as far as lies in one's power, to endeavour always to bend the will to what is more perfect. Even though this should not turn out to be one's actual choice—mayhap because God does not call one to that state—still a desire of this sort will do no harm; nay rather it will be of very great advantage. And this is why, in these Exercises, the more perfect

way is invariably put forward as more desirable, and as a favour to be sought of God. *A propos* of this, careful attention should be given to an opinion of our Blessed Father Ignatius, which was discovered in one of his writings. In it he says that the Instructor's influence should lead to such absolute resignation on the part of the exercitant, that the latter would be as ready to follow the Counsels as the Precepts; would, in fact, in so far as in him lies, have a stronger inclination to the Counsels, should this step be conducive to God's greater service. And the Saint adds, that Greater tokens are requisite for the decision that it is God's will for one to remain in a state where observance of the Precepts suffices, than is the case for setting out on the road of the Counsels. For our Lord's exhortations to the Counsels are so manifest; whereas He points out the great perils of the other state.

Disposition described by our holy Father Ignatius.

5. The last is the disposition described by our Blessed Father Ignatius in this same writing. It is to the effect that, he who is engaged in making the Election, must become wholly recollected in him-

self, and must, throughout the whole period of these deliberations, shut off his senses and mind from all other things, and refuse to see or hear aught that is not from above. In these words a twofold lesson is conveyed. First, the mind should not suffer itself to be dragged away to other thoughts; it should have but one occupation, one sole intent, casting off all other business. The second lesson is, to close the door of this deliberation to all considerations not from heaven. He should admit none that savour of flesh and blood, or of aught that is merely human or earthly. For everything should emanate from that one principle, which consists of the desire of God's glory and of fulfilling His will. This is truly the cost of building the tower mentioned in the Gospel (Luke xiv. 28). And this it is that fills the soul with confidence that God will not suffer it to be deceived. For while, with its whole heart and in very truth, it is seeking God, He will never turn away. So great is His goodness and love of His creature, that He often forestalls those who go in search of Him. Such are the con-

ditions; and the perfect choice is that to which one is impelled by the sole love of God. Nevertheless, if the chief motive were love of God, but there were added some other incentives not incompatible with God's law and will, yet good of their kind, for instance, one's own consolation or spiritual peace, or reasons of health, or any similar motive—such an Election would not, on this score, be censurable. These motives however should be the less important, and exert less influence, and should themselves also be subordinated to the love of God.

CHAPTER XXIV.

Qualifications of the Instructor.

The office of giving the Exercises.

1. As regards the second head, the office, to wit, of him who expounds the Exercises, it is his duty, in this particular business, to co-operate with divine action, and not to anticipate it, but rather to follow it. For this he should dispose the soul of his exercitant, by removing obstacles: errors namely, and deceptions, inordinate affections and tendencies. He should not impel him to one side or the other, as is laid down in the fifteenth of the earlier Annotations. Although, of itself, exhortation to a higher calling, is lawful and even meritorious; nevertheless, with a view to conducting these deliberations on surer lines, and without the aid of human persuasion, it is much preferable to let God deal with His own creature alone, without the intervention of a third person. And this is specially so in the Exercises, in which the soul is disposing itself for this very purpose. The reason of this is, that the choice of so important an af-

fair as one's state of life, should not find support in human persuasion or inducements, but in God's will alone. Else the Lord's threat must be feared: "Every plant which my Heavenly Father hath not planted, shall be rooted up" (Matt. xv. 13). And since many temptations and difficulties are sure to arise in a path, arduous of itself, and exposed to the envy of evil spirits, no help or relief may be looked for from man's guidance unless we raise our eyes to heaven, and be able to say, "The Lord alone has been my guide" (Deut. xxxii. 12). For there is hope that according to the Apostle: (Phil. ii. 13), He who gave the wish will also give the fulfilment and confirm it to the end.

Indifference necessary in Director. Annot. 15.

2. Hence it may be inferred, that, in this Election, the Director must himself also, in his own way, be indifferent, in order faithfully to accomplish the task entrusted to him. His sole regard and desire, must be for the fulfilment of God's will and good-pleasure, without bringing in aught of personal preference; for that would be to put his sickle into God's harvest. Moreover, such intervention might some

day supply material for temptations to the exercitant; for this gate would always remain open to the demon, to suggest that the inducement to Religion had been of man's prompting. Let the Director convince himself that whatever shall be deduced from the laws of sound Election, will be safe and free from peril. Only let him be diligent in his assistance and direction of him whom the Lord has confided to his trustful care.

Director's vigilance.

3. Let him display diligence in unmasking the deceits and sophistry of the devil; for, from false principles such as the latter will suggest, there can but follow a false conclusion.

Need of forethought.

4. Let him also take notice, that it frequently happens, that a person entering on an Election with the very best disposition, experiences at the critical moment of making choice, an uprising within himself of some baleful affection, creating general disturbance and choking the good seed. Wherefore he should be circumspect and industrious in taking forethought and precautions, against all such contingencies.

CHAPTER XXV.

Topics of Election.

Election must turn on something good.

1. Concerning our third section it is certain that only something good should be made matter of Election; whether it be some particular business or the state of one's whole life.

Election of one's state.

2. Election of a state of life turns on two points: Is one to remain in the Precepts? Or must one advance to the Counsels?

Course to be followed if Counsels are embraced.

3. If the Counsels are to be followed, is this to be done in Religion or in the world? Although it is next to impossible to keep the Counsels outside Religion, there may be characters unsuited to community life and to obedience, who can nevertheless practise poverty and chastity.

Choice of a Religious Order.

4. Thirdly, if the Counsels are to be followed in Religious life, there remains the question of the particular Order. The Lord calls some to greater solitude, others to help their neighbour. And natural qualities, both of body and soul, render one person fit for one Institute, and another for another.

Selection of date of entrance.

5. Fourthly, after suitable choice of a Religious Order, there follows the question of the time and manner of carrying out one's decision.

Precautions in the choice of Religious life.

6. In making selection of this or that Religious body, one should first beware of choosing one that is already corrupt or lax in its observance. Secondly, among Orders of strict observance, preference should be given to the more perfect Institute. For coming to a decision on this latter point, the best doctrine is that propounded by St. Thomas (2.2. Quaest. 188, art 6). And account should also be taken of the individual, not only as regards strength and inclination, but also with respect to the endowments and talents he possesses for God's greater service.

The difficulty of answering the call.

7. The time of fulfilling a divine vocation sometimes occasions special difficulty. In matters repugnant to the senses, human weakness generally procrastinates as long as it can. It is wont to weave excuses for delay, and to create self-deception, by going in search of motives for postponement. Hence it is best, once for all, to make an end of this difficulty in the course of the

Retreat, and to reflect on the saying of St. Ambrose: "The grace of the Holy Spirit knows no dawdling." We should emulate the promptitude of the Apostles, who instantly left their nets as well as their father. And the argument holds: "If at all, why not now?" And: "If not now, perhaps never." The divine impulse is still fresh; so is God's help. Presently it may easily happen, as happens every day, that the spirit shall wax cold. And then it will be much harder to hold out in the battle against flesh and blood.

The alternative: the Precepts.

8. If a man's choice be to abide by the Precepts, there remains the further issue of the state of life, or manner of living, in which he will practise them. These points should be discussed severally, thereby to map out one's life better and in clearer light.

The same rules are applicable in other details.

9. Lastly, in other details of conduct, as in taking up or not taking up something proposed, these same rules are to be applied, using that portion which suffices for the emergency. In all these particular actions the method or rule is to estimate all things in terms of God's honour, without regard to personal

advantage, especially temporal, in order that our intention may centre always on God, being never deflected by earthly concerns.

CHAPTER XXVI.

On the Threefold Time Appropriate to Election.

Three "times" of Election.

1. As regards our fourth subject of discussion, one has only to mention the times suitable for Election, which are given in the Book of Exercises.

If these are well understood nothing further seems at all likely to be needed.

They are spoken of as "times," for this reason that, when the soul experiences motions such as are there described, then is the time suitable and opportune for Election. Of the first "time," little need be said, I mean, when there is such clear evidence of God's will, that doubt about it becomes impossible. The instance given, in illustration, is the vocation of Matthew and Paul. And although such miraculous vocations do not happen now, still there are some we

both read of and see, which, to some extent, seem to approximate to these apostolic vocations; in point of illumination and satisfaction of soul, and certain manifestation of the divine will, to a degree that eliminates all possible doubt. Vocations of this sort are too extraordinary, nor do they fall under rule. Hence they are not to be asked of God, nor to be looked for. And since they are of such rare occurrence; not much time ought to be spent on considering this first "time" or occasion of Election. Only passing reference to this class is to be made to the exercitant.

The second and more common "time."

2. The second "time" or occasion is of a more ordinary kind. This is when the mind is acted on by inspirations and internal motions so efficacious, that, without any intellectual effort of reasoning, or with scarcely any, the will is borne on to the service of God and to the state of perfection.

The third "time."

3. The third "time" is that occasion when the intellect, by reasoning and by weighing pros and cons, gains a clearer perception of the truth, and, so to speak, sets a light before the will, so that the latter finally embraces that which, after

weighing everything, has been accounted best.

CHAPTER XXVII.

The Second and Third "Times" of Election compared. Fuller Explanation of former.

Difference between action of will and intellect in Election.

1. Although the union of these two powers of the soul is so intimate, that one may not act without the other, in any act of choosing, there exists nevertheless a difference. In the first and second "times" of Election, the will leads, the intellect follows, drawn by the will's attraction, without any discursive process of its own, yet without hesitation. But in the third "time," it is the intellect itself that takes the lead, suggesting to the will such a number of reasons as to stimulate the latter and impel it to that side which the intellect judges to be better. Undoubtedly, if it be assumed that the will-motion mentioned proceeds immediately from God, it cannot be denied that a larger measure of excellence and dignity attaches to that way, wherein the will, having enlightenment from above, precedes and draws the

intellect. Aristotle also, as St. Thomas relates, declares that it is inexpedient to proffer counsel of human reason to those who are under the sway of some divine impulse; for their motive principle is superior to human reason. And yet the latter method, of reasoning and discussion, offers guarantees of greater security and safety.

Duty of Instructor at first and second "times."

2. By way of instruction about the First and Second "times," wherein, as already explained, the soul is stirred by divine *afflatus*, the Director must explain to the exercitant, what is meant by consolation and desolation, both which matters are dealt with in the third and fourth Rules for Discernment of Spirits.

Consolation.

3. Now this "consolation" is not a habit but, if it may be so described, a spiritual passive disposition supernaturally imparted. Its nature, whilst it is present, is to facilitate acts of virtue, and even accompany them with delight, and savour, and fervent affection. On the other hand, it makes the works of the flesh seem insipid and devoid of attraction. The rôle it plays, and the moods it induces, are various: peace, for instance, and a cer-

tain interior tranquillity, spiritual joy, enlightenment, and clearer knowledge of things divine, tears, elevation of the mind to God, hope centred in God, an inward sense of the Eternal, attraction to heavenly things, the glow of holy love, and other similar effects and affective states—all from the Good Spirit.

Desolation.

4. Desolation consists of sadness, trouble of mind, hope set in persons and things, baser affections, dryness, depression, distractions to mundane objects—all from the evil spirit.

Course to be followed on these occasions when engaged in Election.

5. With these preliminary data before the mind, in order to find out which of two alternatives, on which consultation turns, is more pleasing to God, one must look into oneself and notice, when in the state of consolation, to which side one is impelled by this consolatory peace of soul. And again, when desolation is felt, one must observe, to which side this desolation rather inclines. And since, in these opposite circumstances, opposite effects are seen to be produced, one must with certainty hold, that this has its cause in opposite or contrary principles. For it is characteristic of the evil spirit, in time

of desolation, to invade the soul and overwhelm it with pusillanimity, sadness and torpor. On the contrary, it is characteristic of the Good Spirit, to infuse joy into the soul, and deal with it in time of joy, and influence it. Each gives of what he has, and of what he abounds in; as is clear from the Rules for Discernment of Spirits, especially those applicable to this Second Week. And, at this particular time, these are most appropriate; without them, in fact, one is almost certain to walk in darkness.

An Ignatian parable.

6. Another practical method is given by our Blessed Father Ignatius, in the form of a parable. It is that of the liegeman presenting to his Prince a special dish of food, in order to discover how far it finds favour with the Prince. Thus the soul, out of deep humility, fervent love, and desire to give God some pleasure, might, at divers times, make offerings, now of one kind, now of another. At the same time it might notice, which of these is more acceptable and more readily received, exclaiming always: "Lord, what wilt thou have me do?" And this exclamation must be uttered not merely with the lips,

and some slight stirring of the soul, but wholeheartedly; and the words should be spoken and felt not with one but with a thousand hearts, if one had so many.

Best signs of call to perfection.

7. Among other indications of divine will, summoning us to the more perfect calling, the very best is, when the soul feels it has the promise of as much spiritual wealth as is necessary for building this tower of evangelical perfection. This happens when one feels that the labours of this way of life, which seem so burdensome to others, and formerly seemed so to oneself, are now rendered lighter and easier to view; so that voluntary poverty, the abnegation of one's own will, the observance of chastity, and the exercise of all the other virtues, no longer seem so burdensome; as St. Augustine records of himself in the Confessions.

A second indication or token is, if these thoughts invariably prompt to good. For Satan, though he dissemble at the outset, cannot hide himself long, without beginning to discharge his venom.

On signs of good and evil spirits.

8. Lastly, there occurs excellent and extremely lucid exposition of similar signs of the good

and evil spirits, in the " Rules for Discernment of Spirits," at the end of the Book of Exercises; also in Gerson's work on " Test of Spirits," and in St. Bonaventure (*De Processu Relig.*, cap. 18).

9. So far of the First and Second "time" of Election. If certainty as to the divine will has here been reached, so that the soul is quite confirmed and steadied, and needs no more certitude, it may acquiesce therein. But should the result be insufficient, the soul may proceed to the Third " time."

The right moment to proceed to "third-time method."

CHAPTER XXVIII.

On the First and Second METHODS *of a Good Election.*

1. In the Book of Exercises the third "*time*" is subdivided into two *methods*, known as the first and second methods of Election. The first consists of six points; four rules constitute the second. If the Election is not brought off in the former, one has to go on to the latter, which is positively the last method available in this matter.

Number of methods into which the third "Time" is divided.

A requisite for these methods.

2. Tranquillity of soul is requisite for both these methods of Election, as indeed throughout the whole time that an Election lasts. A time of disquiet is incompatible with Election, as is written (Eccles. ii. 2): "Make not haste in a cloudy hour." In the case of one who did not experience this tranquillity within himself, it were better to go on with the meditations, until the storm abates and serenity returns. When water is turbid, nothing can be seen in it.

How to proceed when tranquillity is restored.

3. Assuming the existence of a state of quiet, one must set down on one side (of a note-book) all the advantages, and, on the other, all the disadvantages arising from the question at issue. And each point is to be well weighed and examined, to see on which side the scales incline.

Source of motives.

4. A direction, previously given, must here be noted, and put in practice, namely, that the motives adduced for the purpose of deliberation, should all have their source in the principle of Divine Service. Human considerations and worldly views must on no account be admitted.

Third-"time" Election is confirmatory of the others.

5. It is also to be observed that these two methods, into which the third " time " is subdivided, are not only to be employed when no conclusion has resulted from the second-time process; but, even if the Election has been made, they also contribute to its greater strength and stability. For if the soul possessed certainty that the impulse of the second " time " was due to God, undoubtedly nothing more would be requisite. But, as Satan sometimes transforms himself into an angel of light, it must be taken for a general rule, that there is much danger wherever a man wishes to direct himself solely by will-impulses, and by certain internal feelings, without recourse to due reflection. Hence a testing and examination is desirable through the bringing in of light. For the Apostle says: " Everything that is made manifest is light " (Eph. v. 13). Now this light, next to the light of Faith, is human reason itself, helped and illumined by the light of Faith; which human reason is itself also of God. And the one cannot clash with the other, as truth must be consonant with truth.

Another mark of the evil spirit.

6. Accordingly, to shun this examination is also a sign of the evil spirit, who loves darkness, and does not wish to approach the light, lest his works be reproved (John iii. 20; and see Rule 13 for Discernment of Spirits). For this reason, this latter method of choosing, offers greater security; for herein our reason, illumined by Faith and fed by the teaching of the Catholic Church, exercises its normal function: and, in thus exerting all its powers and strength in searching out the will of God, it is faithfully doing whatever in it lies.

Experience of one's own weakness.

7. If to these reasons there be added the experience the person has of his own weakness, so as to entertain a distinct feeling of the great peril there is to salvation, in the world—in this case there can be no doubt about the greater security of the proceeding.

Greater light for the soul.

8. If, moreover, the foregoing reasons are confirmed by some signs obtained at the second "time," as already previously described; the sense of peace, to wit, and consolation and the rest, and also an interior relish,—then greater still is the satisfaction and

clearness of view which the soul receives.

Measures to be adopted in case of apparent disagreement.

9. The question will arise: what is to be done, if in the course of the second-time process, a certain inclination sets in, and if, in the course of the third "time," something opposite or dissimilar appears? The answer is, that sedulous inquiry must be instituted in conformity with the Rules for Discernment of Spirits, as also with the rules of right reason; and the weight of motives, on either side, must be examined. Should clear evidence render it certain, that reason gives its adherence to the "third-time" Election, it is safer to follow it; for it is not certain whether that "second-time" impulse was of God, now especially that reason is suggesting something different. On the other hand, if the motives operative during the "third-time" were weak, whereas the "second-time" impulse, on being scrutinized according to rule, seems to spring from God, and to be not repugnant to right reason, then the "second-time" Election is to be preferred. For although, in the first instance, it furnished no clear evidence of God's will, yet it

is possible for certainty to emerge, after better sifting and discussion, supported by the testimony of reason.

CHAPTER XXIX.

Order and Practical Method of Election.

Practical method of Election.

1. There remains the last of our four headings: the order and practical method of presenting the Election and of leading the exercitant, so to speak, by the hand.

It must first be carefully observed, as was previously pointed out, that, from the commencement of the Second Week, the first step is taken towards disposing the soul (for Election) by means of the meditation on the Kingdom of Christ, which lifts the mind from the transient and fleeting things of earth to the desire of imitating the Saviour. And this disposition must henceforth be fostered in the exercitant, by spurring him on, and directing his mind to what is more perfect. This should be done by means of the remaining meditations, *e.g.*, on the Nativity, the Cir-

cumcision and the rest. Throughout all these, his instruction must tend to awaken in him a desire to make himself like unto the Son of God, and to feel all the gratitude he can towards Him Who has given so much and done so much for us. Now in this contemplation on the Kingdom of Christ, it must not be thought that the sentence: "Testifying in presence of Thine infinite goodness, etc.," carries with it the implication of a vow, since the fourteenth of the Twenty Annotations has a special note to the effect that no one, while engaged in the Exercises, should easily bind himself by vow.

The Election meditations must be begun on the fourth or fifth day; *cf.* Prelude to Election of state.

2. On the fourth or fifth day the Election Meditations begin with the Exercise on the Child Jesus remaining in the Temple. Here, as is stated in the Book of Exercises, He began to give example of Evangelical Perfection, when, leaving behind His putative father and His natural mother, He chose to occupy Himself with His Eternal Father's business.

Preparation of exercitant for Election.

3. Accordingly, after this meditation, in order to prepare the exercitant's soul for the work of Election, he is first given the Exer-

cise on the Two Standards; and then, on the same day, the meditation on Three Classes of Men. The object is, that he may examine himself, and come to realize how he stands as regards things mundane. Should he find himself in the first or second class, he must strive to force himself to effect his transfer to the third.

To promote better intelligence of the meditation on Three Classes of Men.

4. For a better understanding of these three classes, it is to be observed, that the following assumption applies to all three, namely that the way the money was got was not illicit; so that there can be no question of obligation to make restitution. Otherwise how could indifference to its retention or restoration be possibly entertained? And yet, this indifference is claimed for the third class. The mode of acquisition must be supposed to be something like this; that there was excessive eagerness for gain, or the business was conducted out of some other purely human and faulty intent.

Other *notanda*.

5. Secondly it is to be observed that, as regards the first and second classes of Men, their will to throw off attachment to the money, is, in both cases, weak and slack; but

that they differ from each other, in that the First Class takes no means to this end, nor even thinks of doing so; whereas the Second Class does use some means, but only such as please the parties themselves—not such as are in accordance with God's will and good pleasure. And so this Second Class would in their own estimate seem to be ready to take all necessary steps, except that of depriving themselves of the thing they love. Now the Third Class is ready for this also, if it please God, and the men of this class are only waiting to find out if it be pleasing to God.

Purpose of the meditation on Three Classes.

6. And thus, evidently, the whole aim of this meditation, is to lay before the soul what a shameful and wrong-headed thing it is to refuse to strip off inordinate attachments, and not merely that, but even if willing to strip them off, to will it only in the way that pleases oneself, instead of resigning oneself into the hands of God. Whence it appears, that this is an extremely feeble will; for truly it is a case of willing and not willing.

Other parables may be made up.

7. Therefore, since this is a matter of such importance, especially for preparing the soul for the

Election now imminent, the exercitant, with a view to getting more light, might, besides the parable of the Three (Classes of) Merchants, invent for himself other parables of similar import. Thus, for example, he might picture to himself three sick men, who are all desirous of recovering health. But the first refuses to take medicine because of its bitterness, or to allow any surgical operation because of the pain. The second would be willing to use these remedies, but only such as he himself approves and thinks fit; not such as are suited to his disease. Thus, for instance, he would be unwilling to submit to abstinence from wine and such-like things. Lastly, the third sick man places himself altogether in the doctor's hands; for the latter to prescribe a dietary, to have recourse to cautery or amputation if necessary.

The Three Degrees of Humility.

8. Simultaneously with the two meditations mentioned, on the Two Standards and Three Classes, or, if preferable, on the following day, immediately after the meditation on Christ's Journey from Nazareth, and Baptism, the Three Degrees of humility are expounded to the

exercitant who is about to make an Election; so that he may have the whole day to turn them over in his mind, as is said in the Book of Exercises. And along with this, on the same day, meditations must none the less be made, as on other days, on one or two mysteries of Christ's Life. A fixed hour of meditation is not assigned to the Three Degrees. The reason is because they only contain one principal point, the desire to attain the Third Degree of humility. And this must be thought over the whole day, outside meditation, and even during it, at a seasonable occasion; and the triple colloquy of the Standards is to be used, as there explained.

CHAPTER XXX.

On Election according to Second-Time Method.

Election prelude to be explained.

1. When all this has been done, it becomes necessary to draw nearer to the Election, and to put forward, first, the prelude of Elections. This more or less coincides with the "Fundamentum" which inaugurates the Exercises. And therefore if this meditation has been well done, no difficulty will be experienced here.

Scrutiny of exercitant's will.

2. Meantime the Instructor will probe the exercitant's will, to see if he possesses indifference, the need of which was already laid down above. And should he detect that he has a leaning to a more imperfect calling, let the note in the Exercises at end of Three Classes be explained to him. This is to the effect that if repugnance is felt towards actual poverty, the favour should be sought of God to be moved rather in that direction. For a bent rod must be bent in the opposite direction, in order that remaining midway it may become straight. And this process is espe-

cially applicable in this matter; for it is in that direction that greater security lies; and the prayer stands not in the way either of God's will, or of our free choice.

Assuming the accomplishment of this task, the meditations in the Book of Exercises, on the mysteries of Christ, must be continued; and simultaneously time must be devoted to the Election. To guide it the "triple time" of making Election must then be given, orally or in writing, as shall seem best to the Instructor.

Election Procedure: The Three Times.

3. The procedure to be followed is not to spend the whole time of meditation in thinking over the "three times." It should rather be done after finishing each meditation, or at some part of it, when the mind is calm. Then is the right time for treating and reasoning concerning the purpose in hand. Hence, due care must be taken to perform the meditations on the Life of Christ, at their proper times, as has been recommended. In fact, if an exercitant wanted to omit his meditations and devote himself exclusively to reflexion on the Election of his state, he would not do well. Such a proceeding would do

him harm. For is it not by meditation that the soul is strengthened, illuminated and lifted above earthly considerations? And does it not become thereby more fit to know and embrace God's will, and to overcome all obstacles? And, on the other hand, were it to desist from meditation, it would become more clouded and infirm.

Combination of meditation with Election.

4. Wherefore, as has been said, there is a due time to be given to contemplation of things divine, according to the variety of mysteries occurring; and there is a due time to be given to Election. For it is to be feared, that, if the soul were wholly engrossed in this one business, such singular concentration of thought would sap and exhaust all the flavour and fine flower of devotion, and lead to excessive languor.

Special method to be observed at Election.

5. If a demand be made for further particulars, as to how the foregoing advice is to be carried out, the following answer must be made. When the exercitant is engaged in the "second-time" process of Election, either in course of meditation, or at one of the colloquies, or, in fine, while recollected in God's presence, he should, without argumentative work or discur-

sive reasoning, call up, before his mental vision, the way of the Counsels; and then observe the effect on his soul whether of consolation or desolation. Next he should summon before his mind's eye the way of the Precepts; and make the same observation.

A special meditation unnecessary for this purpose.

6. No special meditation is necessary for this, as was laid down a little further back. It is enough to do it, while engaged in the ordinary meditations and prayers. It may even be done out of meditation, by means of the mental presentation described, and noting the aforesaid effects. No reasoning process of one's own is wanted; only attention to the voice of God, and all possible readiness to hear it, and to accept the motion imparted. One should also go on renewing acts of resignation and of desire to know the divine pleasure, being ever careful to suppress all personal will or inclination.

An account of these inward movements to be taken by Instructor.

7. The Instructor, at his visit, will take an account of these inward movements of the soul; and if he detects symptoms of the good or evil spirit, let him apply the Rules for Discernment of Spirits, especially those peculiar to the Second

Week. He should make known to the exercitant, as much of these rules as he shall judge advisable for his guidance or encouragement. If he sees that good progress is being made this way, let him give another meditation, and exhort his disciple, to continue along the same path as regards the Election on hand, in order to ascertain, if these same movements last, or are succeeded by their contraries. And should contrary movements ensue, let him endeavour, by means of the aforesaid rules, to distinguish which are good and which are evil.

CHAPTER XXXI.

On the same Election according to the First and Second Method.

Steps to be taken if suggested attempt fails.

1. If the Election is not brought to an issue by this "Second-Time" process, either because the exercitant experiences in himself, no noteworthy movements, or because he feels attractions both ways, then the "Third-Time" Methods, first and second, must be explained and tried. When a decision is reached by the "first method," let it be at once weighed and tested by means of the second. If the same result follows from both, then this is a good sign of a good Election.

One meditation to be given at "third-time" method.

2. During the operations of the "third-time" method, one meditation only need be given, out of those that are set in the Second Week, along with its repetition. The object is, to leave the rest of the time for the Election. This seems to be suggested, in the Book of Exercises, by the specimen given of the Contemplation of the Baptism, which is set for the fifth day. And yet, since positive in-

junction is lacking, it may be believed, that it is optional for the Instructor, to give either one or two meditations daily, as he shall find it more to the exercitant's advantage, as measured by the difficulty felt, and in accordance with the time needed for prosecuting this speculative form of inquiry.

Motives to be committed to writing.

3. He is also to be advised to commit to writing the reasons that present themselves on either side; and these pros and cons are to be separately entered; for, gathered together, the reasons on either side show the truth better, and are more forcibly persuasive.

Over-work to be avoided.

4. A further precaution incumbent on the Instructor is to safeguard the exercitant from becoming overwrought, in this difficult and laborious work. He must not be ever goading and worrying him. Rather must occasional breathing-time be allowed him, lest, under perpetual strain, sadness or weariness should overwhelm him, and so drive him to despair. This result is especially to be feared, when, to personal weakness and repugnance of the flesh, there is added the assault of the Evil one. And this type of charac-

ter, when once depressed, recovers its buoyancy with difficulty.

Patience with sluggards.

5. Even should any one be noticed to react less promptly to the Divine Will, and not practise self-conquest as he ought, he should nevertheless be patiently handled. One must wait for him, while he is overcoming little by little, and, as it were, inch by inch, all the barriers that bar his way. The pattern of the Divine Goodness, with which we are co-operating, is here to be followed. He disposes all things sweetly, and waits with long-suffering, on the delays of the soul coming to Him.

No vow to be made in time of Election.

6. Lastly, it is to be borne in mind that, whatever be the decision arrived at in the first or second "times," no vow must be pronounced (as is laid down in the fourteenth Annotation); and this applies particularly to the "second time." For at that period of warmth or of consolation, vows are taken that fail afterwards to find favour. This rule is to be kept, especially in the case of those who are of perfervid or precipitate or unsteady character. If however the Election had been made after mature deliberation, amid very

clear and unmistakeable signs of a divine vocation; particularly if a man's age and character placed him beyond suspicion, and if such a man desired to confirm his choice by vow, the better to fortify himself against attacks of the Devil, the world, and the flesh; in this case, the Director cannot and ought not to arrest his devotion; neither on the other hand, should he, on any account, impel him thereto.

CHAPTER XXXII.

Prayer at the end of an Election.

What is to be done at the conclusion of the Election.

1. The last step, to be taken in this Election, is what we find in the Book of Exercises in the last point: at the conclusion of the Election, one must betake oneself to prayer. If, while thus engaged, the mind feels itself confirmed in the choice now made, experiencing certain motions, or illuminations, sent down from above, so that God seems to approve of what has been done, and to promise strength for its accomplishment; — this is the very best sign; and it ought to be regarded as being, as it were, the seal of the whole Election.

Steps to be taken when Election is assailed by Evil one.

2. But if these motions, states of feeling or intellectual lights, were of a kind to weaken the Election already accomplished; and if, on examination, by means of the rules previously laid down, they should be held to come from the Evil spirit, or to be at least dubious, the Election must not be altered.

Steps to be taken when the lights received in prayer are good in their origin.

3. Should it however be clearly seen that these visitations proceed from the Good Spirit, this is a sign that the reasoning process was defective; and the Election must be done over again.

What if the prayer gives no result.

4. But if, in course of the above-mentioned prayer, nothing either way noteworthy took place, whether in the affective or in the intellective faculty; and if the will of the elector perseveres in its determination; such an Election must not be called in doubt, but the inference must be drawn, that God willed His will to be discovered in this way, by the argumentative process.

CHAPTER XXXIII.

Steps to be taken by Instructor on finding his Exercitant to be the Victim of Hallucination.

Course to be followed in case of hallucination.

1. It may sometimes happen that an exercitant, in making his Election, is labouring under an hallucination; and so, despite God's summons to the more perfect state, he himself, either through the wiles of the Devil, or through his own weakness, chooses the less perfect way, fancies this to be the suggestion of the Holy Spirit, and cannot be dissuaded.

Encouragement.

2. In this case, the dictates of prudence suggest to the Instructor, to avoid much contest (which would be undertaken in vain); but, on the other hand, not to give his approval to the Election made. He should rather show himself little satisfied, and express a hope that, in the course of time, the Lord will more clearly manifest His will. Thus the exercitant will be left in some doubt and uncertainty about an Election of this kind. The Director will then proceed to give instructions about the dispositions to

be adopted, in order that the avenue to divine light be not shut off.

The truth often perceived outside the Exercises.

3. Experience has often shown that persons who collapsed in the arena of the Exercises, have subsequently discovered the truth more readily outside. And they did so, from those very principles which they imbibed from the Exercises. Either it is that the Devil delivers more bitter assaults in the critical time of Election; or that, human nature itself (especially with the more timid and faint-hearted), in the heat, as it were, of the contest, is, in some way, overwhelmed and choked. Later on, recovering breath, it somehow comes to be better disposed for reasoning and for perceiving the light divine. Lastly, the cause may be, that such persons have subsequently learnt, that in the world, they cannot live up to that life which they had pictured to themselves in the Exercises, or which the Devil's persuasive power had commended.

CHAPTER XXXIV.

On those whose State of Life is fixed.

A Method of reform.

1. Following on his treatise on Election, Our Blessed Father Ignatius supplies a certain Method of Emendation or Reformation of Life. This teaching of his is of the highest importance to those whose state of life is unalterable, or at least for those whom God does not call to a change of state. This reformation is the means of eliminating many abuses, which, if not sinful, are at all events the source of many evils.

Fruit of this teaching.

2. The purport of this teaching is, that many men, with a wife and family, although living in the world, are enabled to aim at perfection in their own way. And we, in virtue of our vocation, ought to invite and lead them to this course, as bidden by our Constitutions in many places. And undoubtedly, if we endeavoured to help our neighbour and guide him after the pattern here laid down, remarkable fruit would be the result. Wherefore this task should very much

commend itself to all the Society's workers.

Method of helping persons in a fixed state of life.

3. In dealing with this class of persons, the method to be followed is to give them, in addition to the Ordinary Exercises on the Life of Christ, those also on the Two Standards, on the Three Classes of Men, and even the Prelude to Elections. Though not necessary, in the same degree, as they are to one about to deliberate on his whole state of life, their utility is nevertheless indubitably great, for spurring on to such perfection as their state and condition of life render possible.

The third mode of Election more serviceable.

4. In this task the second mode of Election is not very pertinent; but rather the third, with both its limbs. The procedure consists in devoting separate discussion to each point, say to one's household or expenditure. When deliberation on one point is concluded, the next is taken up. More or less time is to be spent on each point, in accordance with the importance or difficulty of the business. Sometimes a whole hour or even more must be spent on one point; sometimes again several points will be despatched in one hour.

CHAPTER XXXV.

The Third Week.

The Third Week strengthens Election of the better life.

1. The Third Week steadies and confirms the Election now made of a better life, and of a will to serve God, by setting before us an example so great and so powerful, in the Passion of our Lord and Saviour. In the Passion all His virtues shine forth more brilliantly in all their surpassing excellence, and appeal more effectually to us to imitate Him. Here a great treasure lies hidden. Hence we see, how all the Saints exercised themselves specially in this theme, as is apparent from the books they have left. And herein also must the exercitant receive sedulous instruction; for here he should find his soul's ordinary food.

The order is the same as that of previous Week.

2. The order and speculative method of these meditations is the same as in the past week, the contemplation, namely, of persons, words, and actions. In this matter however, the way should be made easy, particularly for those who are less skilled, by recourse to the customary four points: Who is suf-

fering? What is He suffering? At whose hands? For whom?

Attitude to be taken in the Composition of Place.

3. In the Composition of Place, the exercitant should take up a position, as though he were present at the mystery, when going on; and even as though it had been accomplished solely on his account, in accordance with the Apostolic formula: "Who loved *me*, and gave himself up *for me*" (Gal. ii. 20). And thus the soul should look upon itself, as though it had itself been the cause of such awful pain and shame suffered by the Son of God. Next, it should reflect that all spiritual good, all grace, all our liberation from eternal woe, all hope of acquiring eternal good—that all these blessings have accrued to itself through the merits of Christ. Nay more, it should consider, how Christ, while He was enduring these sufferings, had us before His eyes, and all our sins in their minutest details; and how He prayed for their forgiveness, and by prayer obtained grace for us.

Cultivation of affective states.

4. But, although the feeling of compassion is very good, although it should be an object of insistent petition, humbly desired and received with thanks; yet must

care also be bestowed on other affections, more useful for our spiritual progress.

i. Hatred of sin.

5. First of these is a sense of the heinousness of offending God; since in order to make satisfaction to Him, Divine Wisdom judged it meet to apply the very blood and life of His own Son. Hence originates supreme hatred of sin, which was punished with penalties so severe, and that too by decree of His justice. For if this was done in the green, what in the dry?

ii. Knowledge of God's goodness.

6. Secondly, there is need of knowledge of, and veneration for God's infinite goodness and wisdom, Who discovered so ready a means of melting the hearts of men, and attracting them to Himself, according to the Apostle: "God commendeth His own love towards us, in that, while we were yet sinners," and the rest (Rom. v. 8).

iii. Confirmation of hope.

7. Thirdly, here too does our hope find confirmation; for, as St. Augustine tells us, He Who gave that which is more, to wit, the blood of His only-begotten, will also give eternal glory, which is undoubtedly less. And hence this Blood of Christ must be held as the earnest

and pledge, both of divine love and of future happiness.

iv. Love for God.

8. Fourthly, and above all else, our love of God is set on fire by the consideration of goodness so passing great, of so immense a benefit conferred on us, and conferred in such a way.

v. Incitement to imitation of Christ.

9. Fifthly, by this means all are roused to perfect imitation; as St. Peter saith: "Christ suffered for you, leaving you an example that ye follow his steps" (I. Peter ii. 21). For since, in order to teach us unto salvation, He did not disdain to suffer humiliations so great, it would be shameful, nay intolerable, if we, whose salvation is at stake, were to requite Him with refusal.

vi. Zeal for souls

10. Lastly, we can and ought to conceive great zeal for souls, whom God prized so highly, loved so affectionately, redeemed at so great a price.

Use of apposite spiritual quotations.

11. In this Week, it is also helpful to have at hand extracts from Holy Writ pertaining to our Lord's Passion, and drawn from the Psalms or Prophets, and especially from Isaias, or from the Gospels or St. Paul's Epistles. These passages are those that illustrate the

magnitude of the pains and torments of Christ our Lord, or that throw light on His goodness, or on the wonderful effects of these (sufferings) in the restoration of mankind. These excerpts will be of great service, out of meditation, in stimulating the heart and even in getting rid of a kind of surfeit, which commonly supervenes from continuance of the same pursuits. These collections of scriptural texts may be made by the Instructor himself; or he may supply those of others; for there are many such current.

All other necessary details are to be found in Exercises. Rules for food.

12. Everything else connected with this Third Week is to be found in the Book of Exercises, couched in language clear and precise, among the Annotations and Additions. To descend to particulars, it is unnecessary to give in writing the teaching given at the end of this Week about rules for regulating diet.

Let these be explained *viva voce*. There are many reasons for so doing; and in particular there is the fact that the exposition of these rules is not to be the same for all. One must discriminate according

to each one's temperament and strength of body and soul.

13. It is further to be noted, that the aforesaid rules should be expounded, not only in the course of this Week, but even earlier, at some seasonable time. At any rate, if not already given, their explanation should be given here. They were perhaps deferred and inserted here, lest the programme of the previous Weeks should overwhelm the exercitant with so many supplementary instructions, over and above the Meditations. This Week presents much fewer of this class of documents; and so the Instructor has more time for their explanation. It is indeed expedient, at all visits to the exercitant, to bring him something new.

Right time for bringing in these rules.

CHAPTER XXXVI.

On the Fourth Week.

The Fourth Week corresponds to Unitive Way.

1. It would seem that the Fourth Week corresponds to the Unitive Way. It is all devoted to Exercises in the Love of God, and longing for eternity. The exemplar of these eternal joys is set before us in Christ's resurrection, and in the joys which attended it even in this world. There might here be added some meditations on the Glories of Paradise, and the Future Bliss of the Just. Its pledge we have received in this mystery of Christ's Resurrection; for, as the Apostle tells us, "God has raised us up with Him, and made us to sit with Him in the Heavenly places" (Eph. ii. 6). Hence it is our duty to rouse ourselves all the more to contemn what is earthly, and to thirst after what is heavenly, according to the words of the Apostle: "If then ye were raised together with Christ, seek the things that are above . . .; set your minds on the things that are above" (Col. iii. 1).

2. The Exercise on the Love of God is well fitted to awaken our love for Him. It contains four most fruitful points affording abundant material for meditation. This Exercise may be performed in two ways. First, it may be done simultaneously with the other mysteries of the Resurrection. Thus, on the second day from the commencement of these mysteries, one may start this meditation on the Love of God, and allot to it one or two hours daily, apart from the meditations on the Risen Life. The other method is to finish all the mysteries first, and then devote one or two whole days to this one meditation. Exercise on the love of God.

3. A point to note well, and put before any one entering on this meditation, is the remark it contains, that love depends on works rather than on words; and that its essence lies in a certain mutual exchange of possessions, and of everything else. The exercitant must take this to mean, that any affection of unusual tenderness, which he may feel, is insufficient, and he must not rest content with that. There is truth in St. Gregory's sayings: "The proof of love is seen in work," and: "Where What one must attend to during this meditation.

there is love, there big things are done"; and again: "Where there is refusal to work, there no love exists." Concerning this Fourth Week nothing more suggests itself.

CHAPTER XXXVII.

The Triple Method of Prayer.

Valuable appendix to Exercises.

1. At the end of the Exercises there are appended some instructions most suitable and extremely advantageous for spiritual progress. First comes the Triple Method of Prayer. It is not intended that all who have been through the Exercises should be exercised in these methods. That would be unnecessary. They are however appended by way of supplementary teaching, for the benefit of less educated and less capable folk, that is to say, for such as are unequal to continuous reasoning in prayer, which involves dwelling rather long on one point. Hence in the Constitutions (Part vii. 4 F.) it is stated, that the whole of the Exercises are to be given only to few; whereas the First Week, together with the Triple Method of Prayer, may be given to many.

2. The First Method consists of discursive consideration of the Commandments of God and of His Church, of the Seven Deadly Sins, of the Three Powers of the Soul, and of the Five Senses. The process is to be practical rather than speculative, reflecting, for instance, in case of the Commandments, on one's past negligent observance, and forming the firm resolve to observe them better in future. And so of the rest. First Method: discursory review of Precepts.

3. Should the exercitant display greater capacity, and should it be desirable to adopt a higher standard, the following method might be prescribed. In dealing with the Commandments our first consideration must turn on the Commandment in itself, how excellent it is, and just, and holy. Secondly, we must reflect on the utility of its observance. Our third point will be, how we have observed it in the past. If it has been well kept, we give God thanks; if badly, we repent and ask pardon. The fourth point consists of a firm purpose to practise perfect and exact observance in future; and to petition grace for this in a colloquy. When this is finished, if the Second Method for more capable.

hour is not over, one goes on to another commandment, following the same order.

In the case of the Deadly Sins.

4. In the case of the Seven Deadly Sins, one first looks at each, considering how evil they are, and how rightly forbidden. Secondly, one dwells on the great mischief they do, when not shunned. The third and last point is what steps one has taken to shun them in the past; what resolution to shun them henceforth.

In the case of the Senses.

5. Concerning our powers and senses, one may first reflect on the great nobility and utility of each, say the intellect, and the rest in order. Secondly, one reflects on the end for which they were given. Thirdly, the use made of them by Christ, or by the Blessed Virgin. Fourthly, our own past use of them, with sorrow for misuse, etc. And thus this same process is applied to the other powers and senses, one after the other; and especially to the power of speech, the power of locomotion and the like.

Caution to be observed in these methods.

6. While considering the use hitherto made of our powers, or, while meditating on the Commandments, and how badly we have kept them, but, above all, in dwell-

ing on the sins, the following precaution must be taken. We should not prosecute the meditation, as though we wanted to examine our conscience, as is done in preparation for confession; or even as though we wanted, of set purpose, to elicit acts of contrition—(a task belonging to the First Week); but here our primary purpose is reflection on this subject-matter itself. Reflection on ourselves is only incidental, and must accordingly be pursued only in a general way, and without descending much to details of particular sins.

This method of prayer was recommended by St. Francis Xavier.

7. It is on record, that our Blessed Father Francis Xavier was wont to commend this method of prayer to all souls with whom he had dealings; so much so, that he usually imposed on them, by way of sacramental penance, to devote some little time, morning and evening, to this method.

Duration of these Exercises.

8. Although it is laid down in the Book of Exercises, that the time spent in the manner mentioned, is to be that of a triple recitation of the Our Father; still, if one experienced relish therein, or any spiritual profit, one might continue to dwell somewhat longer on

one Commandment, even if thus prevented from finishing all. This is expressly stated in the fourth Addition of the First Week.

Notes on Second Method of Prayer.

9. In respect of the Second Method of Prayer, it is to be noted, that, when one word does not make sense, more than one should be combined, as, for example, "Who art in heaven," or "Hallowed be thy name." There are other words, which, taken alone, furnish material for meditation, *e.g.*, "Our" or "Father."

Ejaculatory prayers.

10. What is said here respecting these prayers, must likewise be taken to apply to some passages of Scripture, especially to the Psalms. Of these, some passages may be selected, and either whole Psalms or some versicles. They will provide most abundant food for intellect and affections.

Duration of these methods of prayer.

11. It is to be observed, that an exercitant, who gets on well at this method of prayer, so as to seem fairly to have mastered it, should not be kept long at this Exercise. It is sufficient if he obtains such practical acquaintance with it, as to know how to use it in future. The same remark applies to the First Method, save that, as this Method

affords greater variety, it will be expedient to devote one Exercise to the Commandments, another to the Seven Sins, a third to the Powers of the soul, and a fourth to the Senses, and so on.

The Third Method of Prayer.

12. The Third Method of Prayer consists in spending, on each word of a prayer, just so much time as is commonly taken over one breath (inhalation and exhalation). If devotion prompts to taking more time than this, it may be done; but it will then be an exercise of the Second, rather than of the Third Method of Prayer. This Method contributes to the formation of a habit of saying our vocal prayers with attention and due devotion. Thus are we enabled to follow Apostolic practice: "I will pray with the spirit, and I will pray with the understanding also" (I. Cor. xiv. 15). Hence this practice is very useful to those who are under obligation of recital of the canonical hours, or of other vocal prayers.

Other methods of prayer are not excluded.

13. Although these Three Methods of Prayer are here set forth, it is not to be thought that other methods are excluded, such as the Holy Ghost is wont to teach,

and such as men practised in the spiritual life usually hold to be consonant with experience, with reason and sound doctrine, or such as each one has by experience found useful for his spiritual progress. This remark is to be understood to apply to Ours also, provided always they have the approval and consent of the Superior or of the Spiritual Father, to whom each one should make known his method of prayer, the more so if it be a little divergent from the ordinary. Moreover, of these three methods, one will be more suitable to one man, and another to another, according as people differ. And again, as regards the same person, the suitability of method will vary according to one's mental or bodily condition. For instance, in case of fatigue or of indisposition, one will be less fit for the more lengthy and discursive method of meditation, and, on this occasion, the Second or Third Method of Prayer will prove more helpful. And this applies not only to the Fourth Week but to all the other time.

CHAPTER XXXVIII.

On giving the Rules.

Reason for placing the "Rules" at the end of the Exercises.

1. The "Rules" that have been added at the end of the Exercises have not been placed there, in order to be expounded to all; but only to meet the needs or pious desire of each.

On Almsgiving.

2. The Rules on Almsgiving should only be given to the rich, and to such as have the habit or the means of giving alms. Likewise there can be no reason for giving the "Rules on Scruples" to such as are troubled by none.

Rules concerning Catholic doctrine.

3. Likewise the Rules about Catholic Doctrine do, no doubt, strengthen and foster piety in all. Nevertheless these are to be given, primarily, to those who move about among suspect places or persons. Secondly they are to be given to all workers and preachers. These rules combat directly the opinions and sayings of heretics of our time.

CHAPTER XXXIX.

A brief explanation of some of the Directory's references to the Triple Way.

On the Purgative, Illuminative and Unitive Way.

1. In this Directory, and in giving the Exercises, mention is made of the Purgative, Illuminative, and Unitive Way; and how these Four Weeks, in their order, correspond to these Three Ways. Hence an additional word on this subject has been deemed advisable, for its greater elucidation. It is not to be understood, that, at the conclusion of the First Week, anyone is to be deemed to have undergone perfect and complete purgation; and, at the end of the Second and Third Weeks, to have experienced perfect illumination; and lastly, on finishing the Fourth, to have arrived at full union with God. For all these processes need a long period of time, and protracted effort and practice in rooting out vices, in conquering our passions, and in acquiring virtue.

2. All that is meant in the said reference, amounts to this, that, in some degree, the First Week corresponds to the Purgative Way. In this week the only task undertaken is that of reviewing and pondering our sins, and kindling within us the greatest possible sorrow and contrition for sin, together with fear of eternal punishment. The result is to disentangle the soul from love of earthly things, and establish it in hatred and detestation of sin. And all this pertains to the soul's purgation.

Correspondence of First Week to the Purgative Way.

3. Similarly, in the Second and Third Weeks, we reflect on our Divine Saviour's example, both in His Life and in His Passion; as well as on all the virtues that shone forth in Him as in our ideal. And thus we learn also in what consists man's salvation and perfection, and also the road to eternal happiness. And further, after the soul has undergone purgation, it becomes tractable, and fit to receive divine illumination, and the penetrating influx of the light within. Simultaneously there is engendered, within the soul, a certain energy, that drives out all concupiscence; that renders the soul fervent and

The Second and Third Weeks correspond to the Illuminative Way.

ready to bear poverty and contempt and hardship of every kind; that shakes off all negligence; that, in fine, imparts a readiness for vigilant and strenuous performance of good works.

The Fourth Week corresponds to Unitive Way.

4. The Fourth Week issues in the soul's Union with God through love. This effect is produced, first of all, by means of the Resurrection and Ascension of our Lord. For, in meditating these mysteries, we are able, at the same time, to meditate on our own future glory. And, as St. Paul tells us, if Christ has risen, we too shall rise. In the second place, this effect is due to the meditation for kindling in us divine love—a contemplation of manifold facets, which embraces many points, and offers much material. Now the love, whereby union is consummated, is enkindled by meditating on God's goodness and benefits, on His great works and sufferings on our behalf. And this love is further enkindled by our longing for celestial glory, and by consideration of God's presence in everything and everywhere. Thus it comes to pass that we rejoice in His perfections, that we wish to please Him alone, and that

for His own sake; that, at one time, we praise Him, while at another we magnify His holy name. And again we are lost in wonder over the depths of His immensity; or we indulge in like manifestations which, as has been previously stated, correspond to the Unitive Way.

A twofold reason for asserting the correspondence said to exist between the Four Weeks and the Triple Way.

5. The following is the twofold reason for upholding the correspondence said to exist between the Four Weeks and the Triple Way. The first is, that the matter treated of in these several Weeks, belongs to these Ways. In the Weeks are laid foundations for making a start in each Way. This beginning should afterwards be followed up by protracted effort, if we are desirous of attaining some perfection in each Way. Secondly, a specific method is learnt to be used subsequently in going forward along each of these Ways.

Is it desirable always to tarry in one Way or should a return be ever made to the two previous?

6. From the foregoing proceeds the logical consequence that even if, in the course of the Fourth Week, some relish and insight were obtained of this Unitive Way, one should not, on that account, steadfastly remain therein; but one should rather go back to

the previous Ways. And thus, for a considerable time, our ordinary fare should be mortification of the passions, exercise of the virtues, and other similar pursuits, consonant to both these Ways. There can be no objection—indeed it is a thing that often happens—to one, while busying oneself with one Way, experiencing occasionally certain states of affection belonging to another Way. Nor are these visitations to be rejected, provided, as has been said, they are not prematurely adopted as our ordinary exercise.

The measurement of fruit gathered.

7. For this is a business which does not depend on length of time, but on amount of progress made. Any rash aspirations to the Unitive Way, might become a source of great confusion, quite detrimental to spiritual progress. And moreover such ventures would be liable to risks and illusions. Such behaviour might be compared to that of a child, who would want to pass from the lowest to the highest form in his school, without passing through the middle grades. Or it is as if an attempt were made to reach, by one leap, from the lowest to the highest rung of a ladder,

without touching the intervening rungs. Hence before professedly taking up the exercise of the Unitive Way, about which we have spoken, a preliminary course of thorough purgation in the Purgative Way is essential, and, after that, good progress will be necessary in the Illuminative Way. From neglect of this rule it has arisen that many, by not walking, but attempting to dance along the way of the Lord, are found, after long-continued and divers labours, to be devoid of virtues, impatient, passionate, and full of the like imperfections.

Everything depends on the choice of the Holy Spirit.

8. Nay more, this advance to the higher way, depends not so much on our own choice, will, and effort, as on the guidance of the Holy Spirit. His wont is, so to produce these ascensions in the soul, that it shall proceed from virtue to virtue. For greater security of direction however, and to forestall possible errors, the Spiritual Father, who habitually directs the soul, should be consulted, and one should proceed in all things with his advice.

CHAPTER XL.

Advice to one finishing the Exercises.

Some necessary warning

1. Just as on leaving a warm for a cold place, one may easily and speedily catch a chill, unless careful precautions are taken to retain one's heat; so, on returning to every-day life and occupation, after finishing the Exercises, nothing is easier than, in a very short time, to lose the light and fervour with which we were replenished.

This is especially true, because all the good acquired has not yet gained strength of habit, but is what may be styled a passive disposition, which easily abates, if it is not altogether lost. When this befalls, all the fruit and all the toil of the Exercises evaporate and vanish.

The first recommendation.

2. The first piece of advice, to be given to one finishing the Exercises, is, that he must carry away with him a great esteem for the beginnings and foundations, so to speak, laid by God's grace in the Exercises, of a good and spiritual

life. This the exercitant must receive from God as a blessing of the very highest order. And likewise, all the lights, all the knowledge, which he gained in the course of the Exercises, he must believe to have been bestowed by God our Lord, out of special love for him; and as such, he must strive to keep and safeguard these gifts. Moreover he must foster within himself the fear lest if in future he does not live, as he has now understood it to be his duty to live, he may receive, at the hands of God, heavier chastisement, because of his ingratitude, and also because, on him who knows the good and doth it not, heavier judgment lies.

Second recommendation.

3. Secondly, he must understand, that, so far his achievement amounts only to this, that, in his soul, good seed has been sown by God. Accordingly, unless this seed be fostered, cultivated, and brought to maturity, what has been done is of itself little or nothing. Hence his first care must be, that seed of this sort be not snatched away by birds, that is, by evil spirits; nor choked by thorns, that is, by thoughts and desires, earthly

and vicious. And therefore, he must not only avoid sins, but he must flee from their occasions, especially those to which he had a leaning before the Exercises. Against these particularly must he arm himself, since it is so very easy to relapse.

Exhortation to use special prophylactics.

4. Thirdly, in order to preserve in him and nurture the devotion he has now conceived, he must be exhorted to have recourse to some pious and spiritual practices. Of these the following are to be specially recommended. First, let him keep the practice of daily meditation for half an hour, or for a whole hour, should that be possible. Secondly, let him make the examen of conscience for a quarter of an hour every day. Thirdly, let him confess and go to Communion every eighth day. Fourthly, let him choose some fixed confessor, and accept him for guide of his spiritual journey; and deal with him on all things concerning his soul. Fifthly, let him often read pious books, seek the company of good men, and utterly shun that of the wicked. Sixthly, let him take pains to advance daily in virtue; especially in humility,

patience, and charity. In a word, let him make an effort himself also to attain such absolute perfection as he is capable of reaching in his own state, according to the measure of divine grace.

Special monitions.

5. These are more or less the general instructions which may be given to all. There are others besides, which may be added in accordance with each one's profession, or state of life, or special need. Indeed these same instructions (just given) may be amplified and extended, in speaking to persons of greater devotion and spiritual progress. The occasion for this will easily come under the notice of a good and prudent Instructor, aided by the grace and light of God our Lord and Saviour, to whom be glory and honour for ever. Amen.

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PERMISSV SVPERIORVM.

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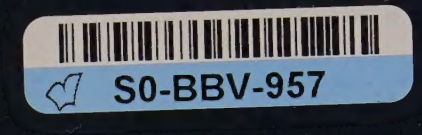
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